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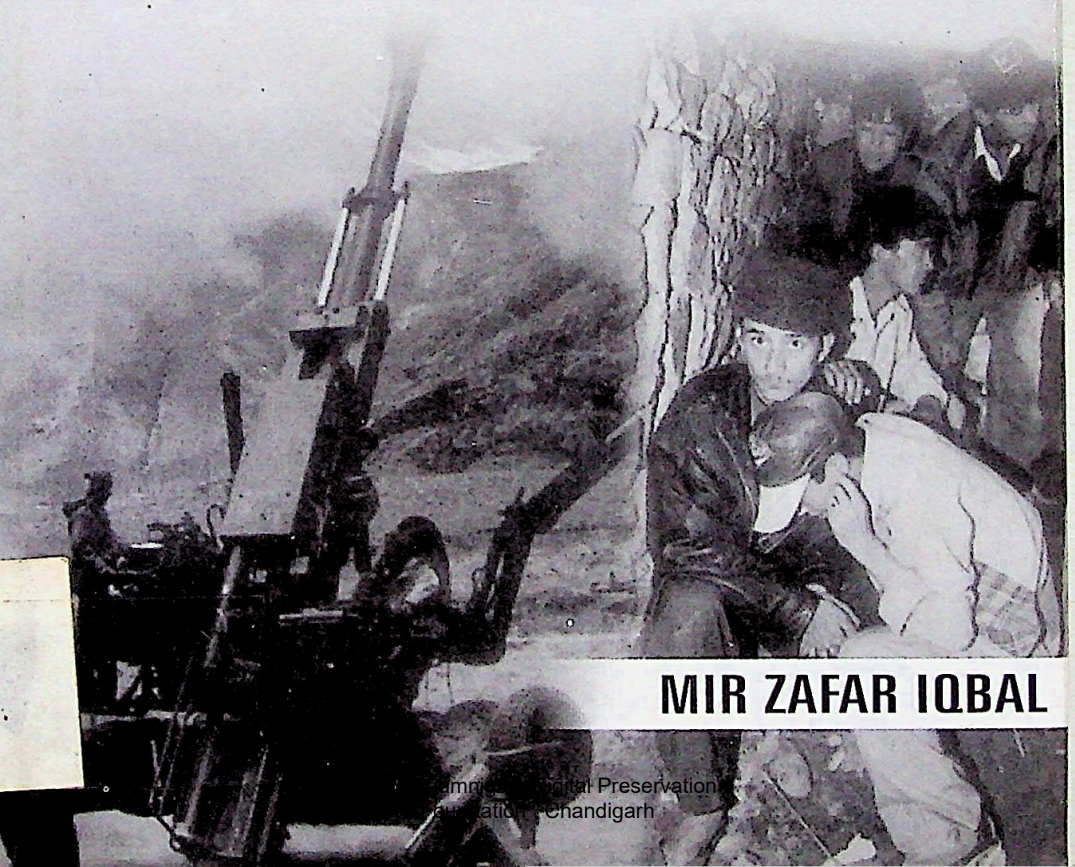
UNREST IN THE STATE OF JAMMU AND KASHMIR



MIR ZAFAR IQBAL

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The Evolution of identity is based upon the inherent need of human beings to feel that he or the belong to some particular or a "special kind of people". One needs to know that one belongs to a special ethnic group or religious groups, in which one may participate in its customs, rituals and ideologies or indeed that are prefers to participate in movements destined to changes or the social structure. The youth's identity gives definition of his or her environment.

Prejudice is another important issue before the contemporary world. As social psychologists define it, the most common objects of prejudice are ethnic groups and minority groups. An ethnic group is a collection of people having a common racial or national background, a common culture and language, or a combination of these characteristics. There will be always difference among groups in a variety of characteristics, and in a pluralistic and democratic society have difference should be acknowledged and respected with fair treatment available to all regardless of group identity.

In this book the author has considered the significance of social processes and cultural factors in shaping one's identity along with prejudice and Alienation. The book further discusses the main aim to examine the magnitude of identity and its different patterns in relation to prejudice and Alienation as well as in relation to the socio-economic status and educational background of three different groups people of Kashmir valley.

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(A QUEST OF SOME PSYCHO-SOCIAL CORRELATES)

G.M. College of Education
Raipur, Bantalab
Jammu.
Acc. No. 5681 | 39 (I)
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MIR ZAFAR IQBAL

G.M.C.E.J
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Dedicated

to

My Parents

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Mir Zafar Iqbal

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Preface

Psychologists discover more about behavior, their work becomes more and more pertinent to the solutions of practical human problems. While basic research is still very important in psychology. This discipline is now more concerned that ever before with applications of psychological knowledge to problems of society, of families and of individuals. It is a recent development in psychology that environment behavior relationship got more attention due to one reason or the other. Thus it is the type of environments with their poor-rich or stimulating unstimulating characteristics that play role in shaping of one's behavior.

One's identity is his source of power or inspiration he derives by affiliating himself to a group, community, nation etc. thus his psychological need is fulfilled to a great extent and allows him to assert as an individual in his group or community. Many authors have high lighted the social psychological importance/reasons of an individual's strong or weak identity. Apart from this other psychological factors alienation and prejudice attracts the attention most. Nowadays it is a world wide phenomenon. Different religio-cultural and linguistic groups, immigrants, minorities and.so on and so forth are in the wake of assertiveness. Ethnicity of any kind has been providing strength and power to the members of the groups to stand, speak, act and fight for their rights.

Realizing the importance of the burning issue this study was planned and carried out. Being a student of psychology, I perceive it more interested.

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I feel great pleasure in expressing my most sincere thanks to my teacher Dr. M.G. Hussain, Dean, Social Science Jamia Millia Islamia New Delhi. Who always gave his support and guidance to completion of manuscript. In fact, without his continued involvement and intense efforts it would not have been possible for me to finish this task. I am very thankful to him for bringing this work in the final shape in the best possible form.

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Dr. Mir Zafar Iqbal

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Abstract

The political psyche of Kashmiri people in modern times has been shaped by historical incidents. It would be a mistake to view the "Kashmir Problem" as a phenomenon of Islamic resurgence. The Kashmiris have a strong sense of national identity. Traditionally, Kashmiri Muslims are not fundamentalists. The unique tradition of the Sufi order is known for its tolerance and liberalism. The dynamic relationship between religion and geography create the unique personality of the Kashmiri Muslims. In modern times, the Kashmir is the most protected and pampered community in India. They have not been victim of experiments such as "Russification" and the sanicisation of minorities in neighboring regions. Neither forced demographic transfer nor any ideological doctrines have ever been thrust on the Kashmir.

The Kashmiri identity or Kashmiriyat, which is the basis of Kashmiri nationalism, is a political construct of modern times. Identity is basically a source of strength or power which one feels by affiliating oneself with any group, organization, culture, religion, class, caste, nation and region. As a matter of fact people strive for positive social identity and place in the society. Identification with group, which represents the negative values of an individual, is lacking to create identification conflict for him (Weinreich 1983). The individual is alienated because of his involvement with the group. However, an individual in a particular setup finds himself either very much attached. Identity may be for social groups, like society, culture etc. Ethnicity or ethnic identity also involves in addition to subjective self-recognition, either as a superior group or a group at least equal to other groups. Jammu & Kashmir in its the northern ethnic sub-divisions, has Kashmir (Valley) and Ladakh. The terrain of Jammu & Kashmir is such that it is not very easily accessible, especially

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during the winter season. It is a place (Jammu) which has predominantly Hindu (Dogra) population, the Kashmir Valley is predominantly Muslim and Laddakh has Buddhists. The language of these three regions is also different. Jammu & Kashmir are considered as the heaven on earth and so there is a lot of tourist traffic from all over the world, mostly from western countries and Europe. Because of this tourist traffic from foreign countries the people of Jammu & Kashmir are exposed to the western culture. The total population of the state of Jammu & Kashmir was 5.9 million in (1981 census). The dominant majority of Kashmir is Muslims who comprised of about 63 per cent of the total population in the Kashmir region, i.e. the valley 1981. However, population ratio has reduced considerably in the state from 68 per cent in 1961 65% in 1971 to 63.4% in 1981. The Kashmiri Muslims live in both rural and urban areas. The dominant majority of the Kashmiri Muslims, especially in the valley, speak Kashmiri language only. In the hill areas, other languages and dialects are also spoken. The local people have developed distinctive cultural features, which can be identified from their dress patterns, living habits, ritual, and festivals and also guest-host relationship. As far as religion is concerned, though the Kashmiri Muslims practice Islam, their religious practices, especially rituals are quite different from other Muslims in the country. Thus the Kashmiri Muslims have developed consciously and maintained systematically their regional and political identity, that often led to assertion of distinctive Kashmiri identity.

As a conglomerate of ethnic religious and regional groupings, India has always had to contend with the vexed issued of sub-cultural identities. In Kashmir and the northeast, the grievances arising out of a perceived sense of ill treatment by the centre have led to strident expressions of self-assertion. The issue is compounded by a feeling of cultural alienation in the north-east. The section of people in Manipur and Nagaland subscribe to the view that their true culture is fundamentally different from the mainstream. As a matter of fact people in the periphery state feel isolated, cut off from the mainstream and talk about some kind of autonomy. Ethnic identity is central to the psychological functioning of members of ethnic and racial minority groups. Phiney in (1997) describe the models of ethnic identity and while identity development along with examples of ways in which

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the models can be used as for helping students to think about their own and other ethnicity. Ethnic or racial identity formation depends on a process of exploration that includes questioning pre existing ethnic attitudes and searching into the past and present experience of ones group and its relative with other groups. The attitudes of members of the majority towards minority group members is a research area of great importance in the face of the daily evidence of ethnic tensions, social conflicts and racial violence. The concept of ethnic identity provides a way of understanding the need to assert oneself in the face of threats to one's identity (Weinreich, 1983). The psychological importance of ethnic identity is attested to by numerous literary writings of ethnic group members about the struggle to understand their ethnicity (Bios, 1983; 1976; Malcolm, 1970; Rodiguez, 1982). Within the social sciences, many writers have asserted that ethnic identity is crucial to the self-concept and psychological functioning of ethnic groups members (e.g. Gurin and Epps, 1975; Maldvado, 1975). Critical issues include the degree and quality heritage; ways of responding to and dealing with the dominant groups often disparaging views of their group and the impact or these factors on psychological well-being. These issues have been addressed conceptually from a variety of perspectives (Kalba, 1985; Arce, 1981; Atkinson, Morten and Sue, 1983 Tajfel 1978, Weinreich 1988; Parham 1989 etc). Ethnic identity has been defined in many different ways and there is no widely agreed on definition of ethnic identity.

Ethnicity is the sense or ethnic identity, which has been defined by De vos as consisting or the "subjective, symbolic or emblematic use by a group of people of any aspect of culture, in order to differentiate themselves from other groups, in order to create internal cohesion and differentiate themselves from other groups.' Ethnicity or ethnic identity also involves, in addition to subjective self-recognition, either as superior group or group at least equal to other groups. Ethnicity is to ethnic category what class-consciousness is to class. Ethnicity is an alternative form of social organization and identification to class, but it is a continued and chargeable status that, like class may or may not be articulated in particular context or at particular times. The ethnic group aspires to national status and recognition. A nation may be seen as a particular

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type of ethnic community or, rather, as an ethnic community politicized, with recognized group rights in the political system.

The word prejudice has been derived from the Latin word prejuadicium, has like most words, undergone a change of meaning since classical times. There are three stages in the transformation. (The nature of prejudice by Allport)

1. To the ancients, prejudicism meant a precedent or a judgement based on previous decisions and experiences.

2. Later the term, in English, acquired the meaning of a judgement formed before due examination and consideration of the facts - a premature or hasty judgement.

3. Finally the term acquired also its present emotional flavor of favorableness or unfavourableness that accompanies such a prior and unsupported judgement.

Perhaps the briefest of all definitions of prejudice is thinking ill of others without sufficient warrants. This crisp phrasing contains the two essential ingredients of all definitions - reference to unfavored judgement and a feeling-lover. It is, however, too brief for completing clarity. In the first place, it refers only to negative prejudice. People may be prejudiced in favor of others, they may think well of them without sufficient warrant. The wording offered by the new English Dictionary recognizes positive as well as negative prejudices. A feeling, favorable or unfavorable, toward a person or thing, prior to, or not based on, mental experience. While it is important to bear in mind that biases may be pro as well as can, it is none the less true that ethnic prejudice is mostly negative. A group of students was asked to describe their attitudes towards ethnic groups. No suggestion was made that might lead them toward negative reports. Even so, they reported eight times as many antagonistic attitudes as favorable attitudes. The phrase "thinking ill of others" is obviously an elliptical expression that must be understood to include feelings of scorn or dislike of fear and aversion, as well as various forms of antipathetic conduct: such as talking against people, discriminating against them, or attacking them with violence. A judgement is unwarranted whenever it lacks basis in fact. A wit defined prejudice as "being down on something you're not up on. It is not easy to say how much

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fact is required in order to justify a judgement. A prejudiced person will almost certainly claim that he has sufficient warrant for his views. Sometimes, the ill thinker has no first-hand experience on which to base his judgement. An aversive or hostile attitude toward a person who belongs to a group, simply because he belongs to that group, and is therefore presumed to have the objectionable qualities ascribed to the group. While ethnic prejudice in daily life is ordinarily a matter of dealing with individual people it also entails an unwarranted idea concerning a group as a whole. The sufficient warrant for any judgement is always a matter of probabilities. Employers naturally are suspicious if they know the man's past record. But often they are more suspicious than the facts warrant. If they looked further they might find evidence that the man who stands before them is genuinely reformed, or even that he was justly accused in the first place. We can never hope to draw a hard and fast line between "sufficient" and "insufficient" warrant. For this reason we cannot always be sure whether we are dealing with a case of prejudice or non-prejudice. Yet no one will deny that often we form judgments on the basis of scant, even non-existent, probabilities. Prejudgments become prejudices only if they are not reversible when exposed to new knowledge. We tend to grow emotional when a prejudice is threatened with contradiction. Thus difference between ordinary prejudgments and prejudice is that one can discuss and rectify prejudgments without emotional resistance.

Theories of prejudice have highlighted the different aspects such as historical aspect, socio-cultural aspect, psycho-dynamic aspect as the main frame of reference in the emergence of hostile attitudes, stereo types etc. which in turn let to the development of prejudice.

Alienation is a feeling that can be attributed to many social sources. It is not identical with exclusion, subordination, discontinuity, discrepancy, or isolation, rather these processes tend to give rise to it and perpetuate it. It is not a mode of experience reserved for non-participants or members of particular collectivities, but a general social phenomenon. This generality does not imply that the sources of alienation and its manifestations tend to be identical. Different elements account in different circumstances. The feeling of

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powerlessness is one form of alienation. It is defined as a low expectancy of control over events. Powerlessness is also a variable that seems to have a logical relationship to violent protest. Briefly, it is reasoned that Kashmiris who feel powerless to change their position or to control crucial decisions that affect them will be more willing to use violent means to get their rights than those who feel some control or efficacy within the social system. Powerlessness is simply a comment on society, namely, a belief that all channels, for social redress are closed. It is a kind of racial alienation in the sense that the individual perceives his position in society to be legitimate, due to racial discrimination.

The most important disaffection variable in sociology has been Marx's alienation. Seeman (1959) expanded the concept to five sub-dimensions: powerlessness, normlessness, social isolation, meaninglessness and self-estrangement. Dean (1961) developed scales for powerlessness, normlessness, and social isolation. Waisanen (1963) regards the sub-dimensions of alienation as consequences of elements of a social system that an individual has failed to acquire; hence he must have as part of this self system: (1) familiarity with the system's rules, norms, and goals; (2) sentiments or affective ties with others; and (3) power or productivity for exchange within the system. If the person lacks familiarity with the system's rules and norms, he will suffer normlessness. If he lacks power for exchange, he suffers powerlessness. If he lacks effective ties, he suffers from social isolation. Alienation is considered to result from social processes.

Thus Viewing emergence of identity among the different sections of the society particularly among Non Activists, Activists and Hindus, due to possible contributions of a feeling of alienation and prejudice, the present study was designed and conducted with the sole objectives of determining the degree of identity as well as its different dimensions among the three groups of subjects namely i.e. Non Activists, Activists and Hindus in relation to the prejudice and alienation as well as in relation to socio economic status (high, middle and low) and educational background, (illiterate and literate). The review of the literature have shown that the rise in the degree of identity is not only alarming but accounts to multiple variables phased

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by the different communities and groups of people, such as religion, caste, class etc. By the Activists it is meant that those involved either in militancy or fighting against the government or social order, whilst Non Activists are those who are living peacefully in kashmir valley and abide all rules, regulations of the government as well as society, prevalent from time to time.

For this purpose a sample of N= 360 subjects was randomly drawn from Jammu and three different districts of kashmir valley i.e. Srinagar, Baramullah and Anantnag. Subjects in fact were also selected on the basis of their socio economic status level and educational background, meaning thereby that all the groups of subjects were equally representative in the sample in terms of the variables of Non Activists, Activists and Hindus, (120 each group) their socio economic status (high, middle and low) and educational background, (illiterate and literate i.e. 20 subjects of each group). Thus, the socio economic status comprised of three categories i.e. high socio economic status, middle socio economic status and low socio economic status. Subjects whose family income was between less than Rs 4000/ were considered of low socio economic status, while subjects whose family income was between Rs 4000 to 8000 constituted the middle socio economic status. But the subjects whose family income was more than Rs 10,000 per month were placed in high socio economic status. Whereas educational background was simply divisible into two categories of illiterates and literate. The scale of Husain and Suri (1992) Khan (1990) were used for measuring identity and prejudice respectively. The identity scale consists of four dimensions, i.e. religious, national, cultural and linguistic identity. There are 24 items in the scale, and each dimension comprise of 6 items each. On the other hand, the prejudice scale has 10 items, with five different response categories. Whereas for assessing alienation, the investigator has developed a scale, which comprises of five dimensions namely, economic conditions, political power, and lack of equal opportunities, to youth, reaction to suppression, provocation and mistrust. The scale consists of 36 items. The scale had high reliability. The scales were administered to subjects after forming the proper rapport with them since approaching the activists were quite a tough task. Data was collected in small number of subjects during each session. All the three scales were administered

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in single sitting by giving a time gap of 15 minutes between each scale. The data, thus collected by scored according to the standard scoring schemes of each scale given by the respective investigator of each scale. Following a 3x3x2 factorial design, the data was analysed by using ANOVA, t- test and correlation. Results of ANOVA indicated that three groups of subjects i.e. Non Activists, Activists and Hindus had a significant F. value on identity as a whole as well as on religious, and cultural identity. Among the interactions socio economic status in relation to the educational background was found to have a significant effect on linguistic identity. On the variable of prejudice, it was the level of education, which contributed in bringing the significant difference.

The results of t- test showed that Non Activists had significantly higher degree on religious and cultural identity than Hindus. Like wise Activists also statistically had a higher degree of religious and cultural identity than Hindus. Whereas Hindus had a statistically more degree of linguistic identity than Activists did. With regard to the socio economic status the results of t-test have revealed that the subjects of middle socio economic status subjects statistically had a higher degree of cultural and religious identity than the subjects belonging to the high socio economic status. The trend was similar for the subjects of low socio economic status and middle socio economic status. The low socio economic status subjects also had statistically a higher degree of religious and linguistic identity than the subjects hailing from middle socio economic status subjects did .However, the comparison of high socio economic status and low socio economic status subjects have shown that degree of cultural identity was more among the high socio economic status subjects while the linguistic identity magnitude was statistically more among low socio economic status subjects.

Among the different set of correlation between the various variables of the study, cultural identity had a significant correlation with religious identity. Alienation of course also had a significant correlation with cultural and linguistic identity. But the trend of relationship was inverse. The above results were discussed in the light of social and environmental factors and also in the light of operational definitions of the different variables undertaking in the

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present investigation. On the basis of results and discussion it is concluded that three groups of subjects i.e. Non Activists, Activists and Hindus had the differences on the composite degree and patterns of the identity more than the variables of prejudice and alienation. Socio economic status is found to be a more source of dispersion on the extent of different variables than the educational background.

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1

Introduction

The valley of Kashmir is a prize possession and a gift of nature situated in the Eastern Hemisphere surrounded by five countries, i.e. China, Afghanistan, Russia, Pakistan and India. Kashmir is a gem on the bosom of Himalayas. This valley is as ancient as its languages and cultures. It is fortunate in the matter of possessing the choicest blessing of nature. It is situated in such a manner that it tends to be secluded and cut off from the rest of the world surroundings as it is both impregnable and unpenetrable, though not invulnerable Himalayan. It remained an isolated sanctuary of Indian culture until the fourteenth century. Kashmir is known for the beauty of its landscape and charm of its *Shawls*, which display the expertise of its makers and stand as the best testimony to their skill and industry. These *Shawls* are an indication that their producers have a sense of form, color and delicacy and also refinement. These inhabitants of Kashmir are known for their acuteness and subtle of mind, their intelligence and quick wittedness. The silver work, woodcarving, paper-mach and carpets are a few of the other handicrafts that they pursue. A place of such a stirring and striking natural beauty must have produced refined and noble people. Kashmir possesses remnants of the past, which points to the greatness of its people.

Glimpses of History of Kashmir

The first authentic fact that is established in the history of Kashmir is that Ashoka's sovereign power extended to the Valley. His influence is discernible in the remains of Buddhist Vihars and Stoups scattered over the Valley. According to Kalhana Ashoka founded the original city of Srinagar. The another great landmark is

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the reign of King Kanishka. He was renowned throughout the Buddhist world as a pious Buddhist King, who held in Kashmir as the famous third council of the order of Buddhists. After Kanishka came the great historical figure Lalitaditya who reigned from 699 to736 A.D Next came the Palmy days of Avanti Verma (855-833 A.D.) after whose name is the town of Avantipura which still exists. His engineers Suyya after whom is named Sopore, tamed Jhaelum to safeguard the valley against floods by protecting its bed at Baramulla. Hindu rule continued till 1346 when Shah Mir deposed the widow of the last Hindu ruler and founded the Sultanate. Among these Sultans, most infamous was Sikandar. Zain-ul-Aabdeen (1420-70) son of Shikan was virtuous and liberal ruler and there is still Zain-a-Kadal named after him. During his time Sufis exerted this influence in Kashmir. After Zain there was usual succession of weak ruler and constant struggle between rival factions followed till 1586, when Kashmir was annexed to the Moghuls empire by Akbar. Kashmir continued to be governed by the Moghul Governors till 1750 when it fell under the misrule of Afghans. The Afghan regime was an oppressive and tyrannical that Kashmir could bear their yokes no longer. A few of its inhabitants fled to Maharaja Ranjeet Singh of Punjab for help. In 1819 Maharaja Ranjeet Singh with his forces under the command of Raja Gulab Singh of Jammu wrested Kashmir from the rule of Afghans and annexed it with Sikh dominion and it remained as a part of Sikh State till 1846. From 1819 onwards, Kashmir came to be connected with Jammu and the link was established when at the conclusion of 2nd Sikh war in 1846, Kashmir came under the direct rule of Maharaja Gulab Singh to whom it was ceded by the British in lieu of the payment of indemnity which was levied from the Khalsa Darbar and which the latter could pay. Thus the Sikhs and the British were responsible for creating the political unif of Jammu and Kashmir. Gulab Singh was a strong ruler and he founded the Dogra dynasty of Jammu and Kashmir. He died in Srinagar in 1857 and his son Ranbir Singh, an equally able administrator succeeded him. He was a man of peace and encouraged learning. He was devoted to religion and the welfare of his subjects. He died in 1885 and was succeeded by his eldest son Partap Singh who too like his father was a devout follower of religious tenets. In 1925, Maharaja Hari Singh succeeded him and bestowed on the state till 1947 and was forced by the circumstances to install his son Shri Karan Singh as his *Yuvraj* and himself led the life of

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retirement in Bombay till April 1961 when he died. However, end of the British Empire in 1947 witnessed the first stage of the Kashmir dispute.

Kashmiri Muslims are secular and this was proved in 1947 when Pakistanis attacked Kashmir and tried to capture it. The role of Kashmiri Muslims instigated them to greater Kashmiri identity in comparison to Islamic identity .They would have thrown their lot with the invaders and thus could have opted for Pakistan. But they didn't. They showed more concern with Kashmiriyat, i.e. their Kashmiri identity with their Muslim identity, and decided to do so and threw their weight with secular and democratic India rather than with theocratic and authoritarian Pakistan. Kashmiris at that time had not merely fully supported India but they have been with it emotionally as they felt Pakistan, with its invasion wanted to forcibly annex it and that outraging their sense of Kashmiri identity. It should be born in mind that regional identity asserts itself when co-religionists from other regions invade under the garb of oneness of religion. Many Kashmiris see historical parallels in the recurrence of contest in their state sixty years of misrule and oppression by the Afghans sufficed for the Kashmiris to appeal for protection from the Sikh rulers in 1819. A young husband remarked, "the Sikhs were rough masters but not so barbaric and cruel as the Afghans were." In many ways the political psyche of Kashmiri people in modern times has been shaped by such historical incidents. It would be a mistake to view the "Kashmir Problem" as a phenomenon of Islamic resurgence. The Kashmiris have a strong sense of national identity. Traditionally, Kashmiri Muslims are not fundamentalists. The unique tradition of the Sufi order is known for its tolerance and liberalism. The dynamic relationship between religion and geography create the unique personality of the Kashmiri Muslims. In modern times, the Kashmir is the most protected and pampered community in India. They have not been victim of experiments such as "Russification" and the sanicisation of minorities in neighboring regions. Neither forced demographic transfer nor any ideological doctrines have ever been thrust on the Kashmir.

Kashmiri Identity

The Kashmiri identity or Kashmiriyat, which is the basis of Kashmiri nationalism, is a political construct of modern times. Identity

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is basically a source of strength or power which one feels by affiliating oneself with any group, organization, culture, religion, class, caste, nation and region (Husain, 1996). As a matter of fact people strive for positive social identity and place in the society (Tajfal, 1972). Identification with group, which represents the negative values of an individual, is lacking to create identification conflict for him (Weinreich 1983). The individual is alienated because of his lack of involvement with the group. However, an individual in a particular setup finds himself very much-attached. Identity may be for social groups like society, culture etc.

Ethnicity or ethnic identity also involves in addition to subjective self-recognition, either as a superior group or a group at least equal to other groups. Ladakh, ethnic sub-division of Jammu & Kashmir is in the north. The terrain of Jammu & Kashmir is such that it is not very easily accessible, especially during the winter season. It is a place(Jammu) which has predominantly Hindu (Dogra) population, the Kashmir Valley has predominantly Muslim and Laddakh has Buddhists. The language of these three regions is also different . Jammu & Kashmir are considered as the heaven on earth and so there is a lot of tourist traffic from all over the world, mostly from western countries and Europe. Because of this tourist traffic from foreign countries the people of Jammu & Kashmir are exposed to the western cultures. The total population of the state of Jammu & Kashmir was 5.9 million in (1981 census). The dominant majority of Kashmir is Muslims who comprised of about 63 per cent of the total population in the Kashmir region, i.e. the valley 1981. However, population ratio has reduced considerably in the state from 68 per cent in 1961, 65% in 1971 to 63.4% in 1981. The Kashmiri Muslims live in both rural and urban areas. The dominant majority of the Kashmiri Muslims, especially in the valley, speak Kashmiri language only. In the hill areas, other languages and dialects are also spoken. The local people have developed distinctive cultural features, which can be identified from their dress patterns, living habits, ritual, and festivals and also guest-host relationship. As far as religion is concerned, though the Kashmiri Muslims practice Islam, their religious practices, especially rituals are quite different from other Muslims in the country. Thus the Kashmiri Muslims have developed consciously and maintained systematically their regional and political identity, that often led to assertion of distinctive Kashmiri identity.

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The Problem:

The turmoil in Jammu & Kashmir because of militancy is now well into its 10th year. The toll has been enormous, thousands killed, including members of the security forces, tens of thousands forced to leave their homes for refugee camps, corers of rupees worth of residential and other property destroyed; thousands of widows and orphans left to face a bleak future, trade and tourism almost completely disrupted, and deep wounds inflicted on the psyche of Kashmiri community. This aspect of human suffering needs to be highlighted, because many in the capital tend to look upon Jammu & Kashmir merely as an interesting "problem" to be studied in academic works. In fact, it is human beings – mainly Indian citizens dying , it is a whole cultural pattern disintegrating , it is the greatest challenge faced by Indian civilization since independence. The basic question arise that can we summon the reserves of wisdom and statesmanship needed to bring the situation under control through a negotiations or are going to look upon it only as a law and order problem to be tackled indefinitely by the law enforcing agencies. In the broader perspective of India's destiny, Jammu & Kashmir must be saved from its present agony, enabling us to devote our energies to playing out rightful role in the emerging global society. The great leaders who inspired and guided freedom movement envisaged India not merely as just another nation–state, but as a powerful moral and spiritual force for World peace and harm only. We can fulfil that role if a genuine effort to sort out the problems in Jammu & Kashmir with understanding and compassion.

Since the beginning of 1990 there is so much unrest in the state of Jammu and Kashmir that many people, for the first time realized that people of the state do not want to stay with India. Here we would try to develop an over view of the problem. In June 1947, the British government announced its decision to partition and free India. There was yet another India- the India of nearly 575 princely states, over which British had a paramount power. This power was also declared to end, rendering the states free to establish their relations with new nations. The state of Jammu and Kashmir (J & K) had the largest area with a population of 4 million people according to the census 1941. The state of Jammu and Kashmir in August, 1947, was playing with three options: joining India, joining Pakistan or staying independent. The state had a Hindu ruler, Maharaja Hari

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Singh, while 78% of its population was Muslim. Geographically the state was equally connected with both Pakistan and India. Before 1947 goods and supplies could reach the state through a route that now fell in Pakistan. The Maharaja felt encouraged by Mr. Jinnah's statement that the state could stay independent if they so desired. The Congress took a different stand- the state have no right to stay independent, they must accede to India or Pakistan according to the wishes of the people.

According to George Fernandes, present Defence Minister of India" I do not believe that there is a Hindu / Muslim divide in Kashmir. There never was and there is not one now. I do not believe that any foreign hand engineered the Kashmir problem. The problem was created by us, and if others decide to take advantage of it, I do not believe that one should make that an issue."

Concept of Identity

The concept of identity was given by Erikson in 1959. The pioneer of the concept of identity gave large understanding of various dimensions of identity through his clinical, theoretical, as well as biological illustrations. According to Erikson, identity has many meanings such as the formation of individual identity is a sense of self-souvenirs and continuity in time and space. The collective sense of identity characterizes the individual's significant social groups e.g. religion, caste, class, nation or culture. As Erikson believed, the development of human behavior is not a matter of a day. It is the series of pre-determined steps or stages by which the individual seeks contacts in an ever-widening radius within society. Each phase of this development has turning point crisis-poses in solution of a specific taste. In 1983 'the personal theorist' described identity as a sense of personal distinctiveness, personal continuity and personal autonomy. In other words, it is the totality of the individual's self construct (Weinreich, 1977). Sociologists and Social Psychologists had described the fact that a sense of identity is formed, maintained and modified by social processes (Berger and Luckman, 1966) and to a great extent individuals define themselves in terms of the groups to which they belong (Tajfel, 1972). But Gerber (1971) has stated that through personal and social aspects, it is difficult to understand that how individuals conceive of themselves. According to him both the social and personal identity are hypothetical cognitive structures which together account for

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most of the self-concept. Social identity components are terms that denote one's belongings to formal and informal groups, e.g. nationality, religion political affiliation and so on whereas personal identity components refer to specific characteristics of the individuals such as feeling of competence, bodily attributes, ways of relating to other psychological characteristics, intellectual concerns, personal taste etc. Tajfel (1972) introduced the concept of social identity and defined it as "the individual's knowledge that he belongs to certain groups together with emotional values and significance to him of his groups membership. He also tried to explain that it could be assumed that an individual would tend to remain a member of a group or seek membership of new groups. These groups have same contributions to make the positive aspect of his social identity i.e. to those aspects of it from which be derives some satisfaction. An individual's identity is not only social or personal but also always a mixture of both. (Weinreich, 1972) defined identity as "the totality of one's construal in which how one construes oneself as one auspices to be in future". However Billing (1976) had stated that identity can be broadly characterized as the process by which any individual is bound to his social group and by which he realizes his social self. In the view of Erikson, identity has many meaning such, as the formation of individual identity is a sense of self-sameness and continuity in time and space. The term identity originates from clinical context where a patient was described as having an identity disturbance. When it was felt that there was a break in his sense of the self which prevented him from experiencing himself as a consistent and continuous being with a past, a present and a future the meanings of the term identity became quite varied.

Tajfel and Turner (1979) believed that self-esteem was explicitly referred to as motivation behind intergroup behavior. And individuals strive to maintain or enhance their selfesteem as well as self-concept. It follows that not only groups are demanding for material resources but for any thing which can enhance their self definition i.e., for positive social identity. Thus, the positive self-esteem is a fundamental human motivation (Turner, 1982) which is satisfied by a positive evaluation of one's own group (Turner, Brown and Tajfel, 1979). When an individual finds himself belonging to a particular group or groups, at that time the processes of social comparison occurs at the intergroup level. And to a great extent belongingness

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with a group contributes to his or her sense of positive social identity and an individual will remain a member of that group. If the group fails to satisfy these requirements, the individual may (I) try to change the structure of the group, (2) seek a new dimension of comparison to enhance a sense of positive social identity and (3) leave the group and distance himself from it. However, individuals who are members of a group that suffers inferior social status or caste develop weaker identity. Racial and ethnic minorities are the best example of this. Members of ethnic minorities usually find themselves in complex network of social relationship, within which they try to define their social identity (Tajfel). Thus, group affiliation or group identity can be understood best in the following situations. The complexity of the relation between the awareness that one is a member of a group which is clearly separate from others, the diversity of the evaluation associated with this awareness, and the strength and nature of the emotional investment that derive from these evaluation and in turn contribute to them. Identification with groups which represent the negative value of an individual are likely to create identification conflicts for him (Weinreich, 1983).

As a conglomerate of ethnic religious and regional groupings, India has always had to contend with the vexed issued f sub-cultural identities. In Kashmir and the northeast, the grievances arising out of a perceived sense of ill treatment by the centre have led to strident expressions of self-assertion. The issue is compounded by a feeling of cultural alienation in the north-east .The section of people in Manipur and Nagaland subscribe to the view that their true culture is fundamentally different from the mainstream. As a matter of fact people in the periphery state feel isolated, cut off from the mainstream and talk about some kind of autonomy. Ethnic identity is central to the psychological functioning of members of ethnic and racial minority groups. Phiney (1997) describe the models of ethnic identity and while identity development along with examples of ways in which the models can be used as for helping students to think about their own and other ethnicity. Ethnic or racial identity formation depends on a process of exploration that includes questioning pre- existing ethnic attitudes and searching into the past and present experience of ones group and its relation with other groups. The attitudes of members of the majority towards minority group members is a research area of great importance in

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the face of the daily evidence of ethnic tensions, social conflicts and racial violence. The concept of ethnic identity provides a way of understanding the need to assert oneself in the face of threats to one's identity (Weinreich, 1983). The psychological importance of ethnic identity is attested to by numerous literary writings of ethnic group members about the struggle to understand their ethnicity (Bios, 1983; 1976; Malcolm , 1970; Rodiguez, 1982). Within the social sciences, many writers have asserted that ethnic identity is crucial to the self-concept and psychological functioning of ethnic groups members (e.g. Gurin and Epps, 1975; Maldvado, 1975). Critical issues include the degree and quality heritage; ways of responding to and dealing with the dominant groups often disparaging views of their group and the impact or these factors on psychological well-being. These issues have been addressed conceptually from a variety of perspectives (Kalba, 1985; Arce, 1981; Atkinson, Morten and Sue, 1983 Tajfel 1978, Weinreich 1988; Parham 1989 etc). Ethnic identity has been defined in many different ways and there is no widely agreed on definition of ethnic identity. In a number of articles, ethnic identity has been defined as the ethnic component of social identity. As defined by Tajfel (1989), an individual's self-concept, which derives from the knowledge of his membership of a social groups together with the value and emotional significance, attached to that membership. Some writers considered self-identification as the key aspects whereas others emphasized feeling to belonging and commitment (Singh, 1977; Ting-Toomey, 1981, Tzuriel & Klein, 1977) the sense of shared values and attitudes (White and Burke, 1987) or attitudes towards one group (Parham and Helms 1981, Teske and Nelson, 1973). In contrast to the focus by these writers on attitudes and feeling, some definitions emphasized the cultural aspects of ethnic identity; e.g. language, behavior, values and knowledge of ethnic group history (Rogler, Cooney Hortiz, 1980). We can see that researchers appear to share a broad general understanding of ethnic identity, but the specific aspects their emphasise differs widely. These differences are related to the diversity in how researchers have conceptualized ethnic identity and the questions they have sought to answer. Identity also is in synonymy with ethnocentrism. The term 'ethnocentrism' was coined by Sociologist William Graham Summer, and was defined by him as the emotional attitude that one's own groups is the center of everything and all others are called with reference to this (Berry and

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Tischler, 1978). As generally understood ethnocentrism is the tendency "to use the forms and values of one's own culture as the standard for judging the norms and values of some other culture" (Dressler and Willis, 1976).

Prejudice

The word prejudice has been derived from the Latin word prejuadicium, has like most words, undergone a change of meaning since classical times. There are three stages in the transformation. (The nature of prejudice by Allport)

1. To the ancients, prejudicism meant a precedent or a judgement based on previous decisions and experiences.

2. Later the term, in English, acquired the meaning of a judgement formed before due examination and consideration of the facts–a premature or hasty judgement.

3. Finally the term acquired also its present emotional flavor of favorableness or unfavourableness that accompanies such a prior and unsupported judgement.

Perhaps the briefest of all definitions of prejudice is thinking ill of others without sufficient warrants. This crisp phrasing contains the two essential ingredients of all definitions–reference to unfavored judgement and a feeling-lover. It is, however, too brief for completing clarity. In the first place, it refers only to negative prejudice. People may be prejudiced in favor of others, they may think well of them without sufficient warrant. The wording offered by the new English Dictionary recognizes positive as well as negative prejudices. A feeling, either favorable or unfavorable, toward a person or thing, prior to, or not based on, mental experience. While it is important to bear in mind that biases may be pro as well as can, it is none the less true that ethnic prejudice is mostly negative. A group of students was asked to describe their attitudes towards ethnic groups. No suggestion was made that might lead them toward negative reports. Even so, they reported eight times as many antagonistic attitudes as favorable attitudes. The phrase "thinking ill of others" is obviously an elliptical expression that must be understood to include feelings of scorn or dislike of fear and aversion, as well as various forms of antipathetic conduct: such as talking against people, discriminating against them, or attacking them with violence. A judgement is

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unwarranted whenever it lacks basis in fact. A wit defined prejudice as "being down on something you're not up on. It is not easy to say how much fact is required in order to justify a judgement. A prejudiced person will almost certainly claim that he has sufficient warrant for his views. Sometimes, the ill thinker has no first-hand experience on which to base his judgement. An aversive or hostile attitude toward a person who belongs to a group, simply because he belongs to that group, and is therefore presumed to have the objectionable qualities ascribed to the group. While ethnic prejudice in daily life is ordinarily a matter of dealing with individual people it also entails an unwarranted idea concerning a group as a whole. The sufficient warrant for any judgement is always a matter of probabilities. Employers naturally are suspicious if they know the man's past record. But often they are more suspicious than the facts warrant. If they looked further they might find evidence that the man who stands before them is genuinely reformed, or even that he was justly accused in the first place. We can never hope to draw a hard and fast line between "sufficient" and "insufficient" warrant. For this reason we cannot always be sure whether we are dealing with a case of prejudice or non-prejudice. Yet no one will deny that often we form judgments on the basis of scant, even non-existent, probabilities. Prejudgments become prejudices only if they are not reversible when exposed to new knowledge. We tend to grow emotional when a prejudice is threatened with contradiction. Thus difference between ordinary prejudgments and prejudice is that one can discuss and rectify prejudgment without emotional resistance.

Ethnocentrism and ethnic prejudice may be treated as two aces of the same coin; they go together. A person who is ethnocentric to his own groups, makes a positive evaluation of the group, is more likely to be prejudiced to some out group, and makes its negative evaluation.. In fact, a positive correlation, considerably high, has generally been found to exist between the measures of ethnic prejudice and ethnocentrism. The term prejudice signifies a prejudgment, a judgment regarding person s, objects, or ideas based on incomplete evidence, and without one's eyes open to the relevant details, so that at times prejudice becomes also misjudgment. When much preconceived and inadequately substantiated judgment is made be member of a group, it is described as ethnic prejudice. As an ethnic attitude, prejudice has been characterized as a

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departure from the ideal norms of "rationality, justice and treated as the sole of objectively measurable manifestation ethnic prejudice". Sippman (1922) first used the term stereotype in the sense of `inadequately generalized and `at least partially inaccurate belief' generally held by a set of people with considerable assurance. Ethnic stereotype are taken to signify over-simplified generalizations concerning the characteristics of a group of people based on limited contact and incomplete or incorrect information. They involve perceptions, beliefs and expectations that may have no basis in fact, or may amount to a distortion of fact which a person or group of persons has about other people looked at as a class or category. Ethnic stereotypes form a part of the cultural norms of social behavior characteristics of a group. Like the other elements of the culture of people, they are transmitted from generation to generation. They are learned by a child at his early impressionable age, and once implanted, it is difficult to change them. The immediate social environment into which a child is born and brought up functions as the primary agency or engendering the stereotyped ways of looking at its own and other groups. The school and the mass media further reinforce them, at times in a very subtle manner. Thus, we can see that the environmental conditions of an individual seem to be the major determent of his behavior that plays a major role in shaping the value system and being about important attitudinal and behavioral changes. Recent concern with ethnic identity has been derived in part from ethnic revitalization movements in 1960s, growing awareness in society of differences associated with ethnic group membership (e.g. lower educational and occupational attainment) has been consciousness and pride (Laosa, 1984). In a vast country like India where there is division on the basis of language, culture, region and religion, there are bound to be differences which in turn enhance the feeling of security in being attached to a group on the basis of either his identities and leads to number of feuds among people belonging to different groups. These types of fights and differences can even be observed the world over. However, we can not define ethnic group on a particular ground. Different researchers tried to define it in different ways. Some defined it in terms of objective attributes, with reference to subjective feelings, and in relation to behavior. An objective definition assume that though no specific attributes, one group of people is different from another, whether that feature or features be language, physical features,

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common ancestor territory, religion, color, diet, dress or any of them. The problem with objective definitions in that it is usually extremely difficult to determine the boundaries of ethnic categories in this way. The difficulty with subjective definitions is that they make it impossible to answer the basic question of how a group of people arrives at subjective self-consciousness in the first place. Behavioral definitions are really a form of objective definition since they assume that there are specific, concrete ways in which ethnic groups behave or do not behave, particularly in relation to and in interaction with other groups. Behavior definitions merely suggest that there are cultural differences between ethnic groups, but that the critical distinctions reveal themselves only in interaction with other groups. But, the existence of explicit codes of behavior and interaction is rather more characteristic, more all pervasive, and more evident in simple than in complex societies in which people may establish their separateness with reference to specific attributes without adopting an entirely distinct code of behavior. Any group of people dissimilar from other people in terms of objective cultural criteria and containing within its membership, either in principle or in practice, the elements for a complete division of labor and for reproduction forms an ethnic category. The objective cultural markers may be language or dialect, distinctive dress or diet or custom, religion or race.

Ethnicity is the sense or ethnic identity, which has been defined by De Vos as consisting or the "subjective, symbolic or emblematic use by a group of people of any aspect of culture, in order to differentiate themselves from other groups, in order to create internal cohesion and differentiate themselves from other groups." Ethnicity or ethnic identity also involves, in addition to subjective self-recognition, either as superior group or group at least equal to other groups. Ethnicity is to ethnic category what class-consciousness is to class. Ethnicity is an alternative form of social organization and identification to class, but it is a continued and chargeable status that, like class may or may not be articulated in particular context or at particular times. The ethnic group aspires to national status and recognition. A nation may be seen as a particular type of ethnic community or, rather, as an ethnic community politicized, with recognized group rights in the political system.

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Theories of Prejudice

Historical aspect:- Impressed by the long history that lies behind each and every present day ethnic conflict, historians insist that only the total background of a conflict can lead to its understanding. Anti-Negro prejudice in America, for example, is a historical matter, having its roots in slavery, in the south following the civil war. If it also has psychological causes these are affected, if not created, by the intricate impact of historical circumstance. Commenting on recent efforts to establish a purely psychological view of the subject, some historians raise objections. Such studies are enlightening only within narrow limits. While admitting the force of this criticism, we may point out that while history provides "the broad social context" it cannot tell why within this context our personality develops prejudice and another does not. And this is precisely the question that the psychologists most want to answer. Historical studies are markedly diverse in type, same but not all, stresses the importance of economic determinants. An example of this treatment is the exploitation theory of prejudice held by Marxist and others. Cox (1948) had given the brief summary of arguments prejudice that is a social attitude propagated among the public by are exploiting class for the purpose of stigmatizing. Some group as inferior so that the exploitation of either the group itself or its resources may both is justified. Race prejudice rose to unprecedented heights in the nineteenth century when Europeans imperial expansion called for sane justification. Therefore, poets (Kipling), and Statesmen proclaimed colonial peoples to be "inferior", requiring protection," a "burden" to be some altruistically. All this pious concern and condescension marked the financial advantage that came from exploitation. Segregation developed as a device for preventing sympathy and sentiments of equality. Sexual and social taboos, prevented them from developing expectations of equality and freedom of choice. It was in this process of rationalized exploitation that the theory of race grew up prior to the period of capitalist's expansion it played a negligible role in world history. Native Hindus, Africans, Malays, Indonesians were all clearly visible. A category was needed that would mask exploitation. The victims must not be known for what they were–involuntary slaves. Hence "race" was seized upon as a God-given, not a man-made, category to justify the discrimination practiced. Cox (1948) argues that class

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difference (i.e., the exploiter–exploited relationship) to the formation of all prejudice; and that all talk about racial, ethnic, and cultural factors is mostly a verbal mask. Many considerations make these theory attractive. It explains the rationalization for economic exploitation that are frequently heard, the Orientals only "need" a handful a rice a day to live on, the Negro should not receive high wages, for he will spend them universally trying to rise above his racial status, the Mexicans are so primitive that they would only drink and gamble away their money if they had it so are the American Indian. While there is obvious truth in the exploitation theory it is weak in many ways. It fails to explain why there is not equal prejudice against all exploited people. Many of the immigrant groups coming to America suffering from prejudice to the extent that Negroes and Jews have suffered. Nor is it clear that Jews are, in fact, victims of economic exploitations were at one time severely persecuted in America, but certainty not primarily for economic reasons. Nor is it correct to consider bigotry against even the Negroes in America as wholly an economic phenomenon, though it is here that Cox's argument is strongest while it seems obvious that many while people derive advantage from underpaying Negro workers and rationalizing the injustice through theories concerning their "animal nature," still the story is more complex. White employees in factories or white tenant farmers are similarly exploited, but no ritual of discrimination has developed against them. In sociological studies of certain southern communities, for example, it turns out that on an objectives scale of class, Negroes are no lower than the whites. Their cabins are no smaller, their income is no less, and their household facilities are the same.

Yet their position is lower both socially and psychologically. It is, therefore, concluded that the Marxist theory of prejudice is far too simple, even though it points a sure finger at one of the factor invalid in prejudice and rationalized self-interest of the upper classes. The contribution of history to the understanding of prejudice is by no means confined to the economic interpretation. The rise of Hitler in Germany together with his genocide policies cannot be understood except by tracing a conscious sequence of events historically. Within the past century the road leads first through a period of liberalism (in 1869 all legal restrictions of Jews were repeated), then through the Bismarck era when Jews were blamed by conservatives and

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monarchists for Bismarck's reformism, much as they were later blamed for Roosevelt's 'New Deal'. Converging with this trend was the doctrine of race and purity of blood, which was a reflection of Hegel's Plea for a spiritual unity of the German State. All these factors became psychologically blended with the rise of labor. To many, the labor movement seemed an alien growth in a military society. The Jews were blamed for labors rise, finally, World War prepared the ground for personifying the Jews the radically disruptive forces that were troubling Germany. Whether their fateful progressesion can be explained fully by history without the help of psychology is not here the question. Thus any pattern of prejudice existing in any part of the world receivers marked illumination when it is examined from the historical point of view.

Socio-cultural aspect:- The following theory will deal with the source of the multitude of socio-cultural factors that help explain group conflict and prejudice. Sociologists and anthropologists place principal height on this type of theorizing like the historians, they are impressed by the total social context in which prejudiced attitude develop. Within this social context same writers emphasize the traditions that lead to conflict, some of the relative upward mobility is out-groups and in-groups, some the density of the populations concerned, some the type of contacts that exist between groups. The merit of this socio-cultural in theory is that it has a logic that applies both to anti-Semitism and to feelings of condescension toward other minorities who have not "made the grade." It would have some difficulty, however, in explaining why Japanese and American farmers were so vehemently feared and hated during World War II. It would also be forced to concede that "city hatred" is as intense among rural dwellers among urbanities, for ethnic prejudice is certainly as acute in the country as in the town. Blending a historical and a socio-cultural emphasis, there is the community pattern theory of prejudice. Here the stress is upon the basic ethnocentrism of every group. If at one time members of the Polish nobility exploited and suppressed Ukrainian peasants (as they did) a pattern of resentment was laid down that perpetuator. And the well known hostility of many Irish toward the English reflects a pattern having its origins in the misdeeds of same English landlords and Statesmen literally centuries ago. Thomas and Znaniecki (1918) express the dynamics of the situation in the following words:

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Every cultural problem reaches the individual only through the medium of his characteristic of the relations between its members, is for each member, the primary and fundamental complexity of values . The Continual tendency of social education is to house each individual appreciate every," object from the standpoint of the attitude of the group toward this object. This view combines history and sociology. It tells us that individuals cannot help but adopt the judgments of their ancestors, viewing each out-group through the screen of tradition. In Europe there is an intricate network of historic hostilities. A given city, especially is the Eastern sectors, might at various times have been "owned" by Russia, Lithuania, Poland, Sweden and Ukraine. Descendants of all these assorted conquerors might still reside in the city and with some justification regard all other claimants as pretenders or intruders. A veritable checkerboard of prejudice results. But unless there is a strong, community pattern in the new world as well as in the old ancient animosity is likely to die out. Many, perhaps most, immigrants want to start a new life, and have chosen a new community pattern where (to their mind) there is an atmosphere of freedom, equal opportunity, and a sense of dignity available to all.

Situational Aspect:- If we subtract the historical background from the socio-cultural approach we have left a situational emphasis. That is to say, emphasis upon past patterns gives way to lay emphasis upon current forces. Several theories of prejudice are of this order. One might, for example, speak of an atmosphere theory. A child grows up surrounded by immediate influences and very soon reflects them all. Lillian Smith, is killers of the Dream, propounds such a theory. The southern child obviously has no knowledge of historical events of exploitation, or of urban values as such. All he knows is that he must conform to the complex and inconsistent teaching that he receives. His prejudice is thus merely a mirror image of what he now sees around him. An inspector of education in a British African colony wondered why so little progress was made in learning English in a certain native schools. Visiting the classroom, he asked the native teacher to put on a demonstration of his method of teaching English. The teacher complied, first making, however, the following preface to the lesson in the vernacular which he did not know the inspector understood: "come now, children, put away your things, and let us wrestle for an hour with the enemy's

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language." Other situational theories may stress the present employment situation: and see hostility primarily in terms of prevailing economic competition or they may regard prejudice primarily as a phenomenon of upward and downward social mobility. Situational theories also may stress the importance of types of contact between groups, or the relative density of groups.

Psycho-dynamic Aspect:- It man is by nature quarrelsome or hostile we must expect conflict to flourish. Theories explaining human nature are inevitably psychological in type in contrast to the historical, economic, sociological, or cultural points of view. As for example, we may cite the convictions of the philosopher Hobbs, who sought the roots of prejudice in the unsavory instincts of man. So, in the nature of man, we find three principals, secondary, diffidence, and glory. The first make the men invade for gain; the second, for safety and the third for repletion. The first use violence to make themselves masters of others men's persons, wives, children, and cattle, the second to defend them, the third for trifles, as a word, a smile, a different opinion, and any other sign of undervalue, either direct in their persons or by reflection in their kindred, their friends, their nation, their profession, or their name. Hobbs says that the sources of conflict lie in (1) economic advantages, (2) fear and defensiveness (3) Desire for status (Pride). To Hobbs these three desires where the aspects of man's basic power-drive meet. He seeks power in three ways. The same essentially instinctive view is held by the man in the street who sharing his shoulders and says, "prejudice is only natural, nothing can be done about it." A psychologist today would point out the question how does one know that primordial pride "the pursuit of power after power that ceases only in death is a root instinct? Only by pointing.

To the widespread existence of conflict. But widespread conflict does not mean in itself that instinct underlies it. Starting with the same fact of widespread conflict, one might (probably with greater, validity) agree as follows: what the infant fears at the beginning of its life is not "power after power" but a close, afflictive relationship with its surroundings, including all people who cross his path. There can in fact, be no hatred until there has been long-continued frustration and disappointment. Any observer of children knows that in the early years it is difficult to teach them

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prejudice. Thus to say that negative attitude towards people are more "basic" the afflictive attitude is to reverse the factual time sequence, and to invert the order of importance of needs as they actually to exist in human nature. In better standing is the frustration theory of prejudice. It, too, is a psychological theory rooted in the "nature of man," but makes no hazardous assumptions regarding instincts. It can readily admit that afflictive needs seem no basic, or more basic, then protest and hatred, and the same time to hold that when positive and friendly advances towards the environment are thwarted, ugly consequences result. We can clarify the theory by citing the vehement prejudice of a World War II veteran: When asked about possible unemployment and a future depression he replied.. This case clearly shows the role of frustration is causing, or intensifying, prejudice. Deprivation and frustration lead to hostile impulses, which if not controlled are likely to discharge against ethnic minorities. Tolman has pointed to the "narrowing of our cognitive maps due to too strong motivations or to too intense frustration." With emotional provocation, a person's view of his social world became constricted and distorted. He sees personal demons (minorities) at work because his normal directed thinking be blocked by the intensity of his feelings. He cannot analyze the evil; he can only personify it. The frustration theory is sometimes known as the scapegoat theory. All formulations of this theory assume that anger once engendered may be displaced upon a (logically irrelevant) victim. A third type of "nature of man" theory emphasizes the character structure of the individual person. Only certain types of people develop prejudice as an important feature in their lives. These seem to be insecure and anxious personalities who take that authoritarian and exclusionist way of life rather than the relaxed and trusting democratic way. This theory stresses the importance of early training, pointing out that highly prejudiced people have lacked a secure and affectionate relationship with their own parents. For this reason, or others, they grow up craving definitions, finality, authority in all their human relationships–and thus pattern leads them to exclude and fear groups that seem less familiar and safe than their own. Like the frustration theory, the character structure theory has much evidence to back it up.

Emphasis on Owned Reputation:- Finally we came once again to the problem of the stimulus object itself. It indicates bonfire

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differences between groups that provoke dislike and hostility. However to chose that these differences are much less than they are imagined to be. In most cases a reputation is not earned but is gratuitously thrust upon a group. It would be impossible to find any social scientist today who would describe completely to the earned reputation theory. At the same time, some warn against assuming that every minority group is always blameless. There may be ethnic or national traits that are menacing and that therefore invite realistic hostility or, still more likely, hostility may feed partly on realistic estimates of the stimulus (the true nature of groups) and partly on the many unrealistic factors that comprise prejudice. Some writers, therefore, advocate an interaction theory. Hostile attitudes are in part determined by the nature of the stimulus (earned reputation) and in part by considerations essentially irrelevant to the stimulus (e.g. scapegoating, conforming to tradition, stereotype, guilt projection etc.) There is certainly no objection to such an interaction theory provided proper weight is given to each of the two sets of factors. It says little more than "let's allow for simultaneous operation of all scientifically established causes of hostile attitudes, not forgetting to include relevant features of the stimulus object itself."

Alienation

The word alienation had many uses with little in common. Its place in society is peculiarly unsatisfactory, though sociologists have appropriated it but they have not succeeded in giving it an agreed and distinctively sociological meaning. It has in fact acquired more definite, stable and homogeneous meanings in psychology and philosophy than in sociology and these have often been borrowed by sociologists, who have either defined alienation in (social) psychological terms, by referring to the attitudes and feelings of individuals, or in (critical) philosophical terms, with reference to a normative conception of human nature. But these borrowings have not been acceptable to all. Many have considered that the classical Marxian notion of alienation included a theory about the social structural determination of psychological states, and this has often seen expressed by treating 'objective alienation' in philosophical neutral terms. But this has presented difficulties. For multi-dimensional definitions that try to match the richness of the classical concept look irrationally eclectic when deprived of philosophical justification.

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First, these meanings of 'alienation' that fall more 'appropriately' under 'reification' are to be put on one side. By 'reification' I do not mean only 'commodity fetishism' and similar modes of false consciousness–i.e. beliefs that society is subject to inexorable laws generated by apparently 'natural' or 'divine' properties of non-human objects that function in human social life, properties that are in reality social.

The theoretical interdependence of alienation and reification is not denied. Indeed, a proper test for a theory of alienation is its capacity of link up with a theory of reification in a way that both preserves his relation between equivalent parts of Marxian theory and allows for joint coverage of a similar field. But the taste of giving a sociological account of reification will be postponed until a sociological theory of alienation has been outlined, even then, no more than the nearest sketch can be attempted here. The second distinction is between two elements is the concept of alienation itself, between 'alienation' in the sense of loss or relinquishment and 'estrangement' in the sense of strangeness or hostility. Neither commentator on classical theory nor modern theorists have laid much fitness on this distinction, though all have noticed it. Seeing that the two are largely conflated (Hegel, Feuerbach and Marx, 1973) have perhaps concluded that their conceptual fusion is unavoidable in a theory of alienation, concerned as it usually is with connections between deprivation, on the one hand, and the hostile environment of the deprived on the other. Arguably, however, this conflation has been one source of the ambiguity that has believed alienation theory. An alternative strategy therefore is to separate and contrast these two elements rigorously at the definitional and conceptual level, in order to pose more sharply their inter relationship as a problem for sociological theory and empirical research let 'alienation' therefore be provisionally defined as the act, process or condition of relinquishing, or having relinquished (or been deprived of) some claim or power potentiality but not necessarily in favor of another being let 'estrangement' be like wise defined as an act, process or condition in which one becomes, or is alien or hostile to another. Social and psychological factors of alienation show that knowledge about oneself (self-concept), relationship with family members and friends, socio-economic status of the individuals are some of the important determinants of the degree of alienation among the

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individuals. Nixon (1962) opines that self-concept is the person's symbol of his own organism, it is said to be the core of personality, as individual having healthy self-concept are socially better adjusted. It has also been found that friends' acceptance works as a reinforcement for the growth of self-concept (Zazzp. 1960). Moreover, self acceptance and the acceptance of others are positively correlated (Macher, 1962; Suinn and Griger, 1965; Wurster, 1961). The greater the security of the individuals self-concept, the greater is his emotional stability (Yoshikawa, 1960). The socio-economic conditions of an individual determine the way he affiliates himself with others who are differently placed in the society. Studies reveal that low socio-economic status people develop inferiority complex in themselves and often feel different to meet the challenges of life (Kuppuswami, 1962; Philliber, 1977). Thus they become isolated and detached from the mainstream of social activities. Individuals emotional states such as joy happiness, sorrow, suffering, hatred, anger and fearfulness are frequently aroused by the approval and disapproval of others. Individuals who score less in sociometric test suffer from self-conflict. They feel isolated, neglected and unwanted among their friends (Crooslin, 1962). Such feelings of unwantedness and isolation make the individuals alienated.

Factors of Alienation

Seemen (1959) has described the following factors of alienation:

1. *Powerlessness:* Semen says that " powerlessness can be conceived as the expectancy or probability held by the individual that his own behavior couldn't determine the occurrence of the outcomes he seeks". The concept implies a continuum from the individuals being at the mercy of external forces, to his having it degree of control over his own fate. Semen speaks of powerlessness as a measure not of "the objective conditions in society" But "the individual's expectancy for control of events." It is not the fact of being powerless but the sense of being powerless that we are attempting to measure, what ever produces a sense of powerlessness, the psychological reality is that to feel powerless is to lack of personal efficacy. This is what the index of powerlessness is meant to the indices in common use have more abstract referents, but even those designed to measure the

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individual's conception of how power is organized in the larger social order may actually reflect his sense of personal efficacy.

2.*Self-estrangement:* - This is difficult to conceptualize and to index. Semen says that it "refers essentially to the inability of the individual to find self rewarding or in Dewey's phrase self-consummatory. Activities that engage him." The concept overlaps with what (Kohan 1969) earlier called self-deprecation, the negative component of self-esteem. But self-estrangement implies something more than a negative evaluation of one's own worth; it also implies a sense of being detached from self, of being adrift-purposeless, bored with everything, merely responding to what life has to offer, rather than setting one's own course. The index attempts to capture this sense of detachment from self.

3. *Normlessness:* - By Seemen's definition this is the situation in which there is a high expectancy that socially unapproved behaviors are required to achieve given goals." The index is based on an implicit continuum–the individual's believing that it is acceptable to do whatever he can get away with his holding responsible moral standards. The beliefs that it is morally acceptable to do anything you want as long as you stay out of trouble, that it is legitimate to "get around the law" that if something works it does not matter whether its right wrong." and that it's all right to take advantage of "whatever the law allows." Provide our index of. In other words one must acknowledge, though, that believing that "there are few things that are wrong even if they are legal" – which people treat as the intermitigation of the several norms of the larger society–may in some instances represent alienation from the society.

4. *Cultural estrangement :-* For Seemen this isolation refers by the definition, assign to low reward value to goals or beliefs that are typically highly valued in the given society". Semen thinks of cultural estrangement in terms of an individual's rejection of such allegedly dominant cultural themes as success and materialism we have asked instead whether the respondent believes that his "ideas and opinions about important matters" differ from those of his compatriots generally. This seems preferable, on that it does not prejudge the dominant cultural estrangement. Another possible problem with the index is that it fails to distinguish between estrangement from primary groups (Friends and relatives) and

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estrangement from secondary groups. People with same religious background and most people in the country which are included in the same index. However, it is believe that is invalidates the index, as it has been found an undimensionality in such estrangement, regardless of whether primary or secondary groups are invalid.

Modern youth claims to set up its own world , a new horizon, and is not in mood to conform to the vulgar styles of life of the anachronistic older generation. A reputed socialogist, Max Weber, (1951) once observed that the youth has a tendency to follow "a pure ethic of absolute ends" and the mature people tend towards an "ethic of responsibility". The truth of this observation is beyond doubt. It is a fact that the youth has the privilege to look ahead, they can feel very quickly the necessity for a change and they can spearhead all the social and political movements. The youth as such does not have any familial responsibilities, any legacy which can be the obstacle in the path of his revolutionary deeds. With a strong idealist bent of mind the youth has the tendency to outwit all the past and to change the whole community within a short span of time. Revolutionary immediacy becomes a catchy phrase to them. The emotive instincts to usher a new brave world lead them to a utopian world of fantasies. This characterization of the youth mentality is not unique in the case of modern youth only; it is equally true to all the generations of the past and the future.

In the contemporary decadent bourgeois society the youth, though out and out radical in character, loses quite often the sense of objectivity for the real emancipation of the society. The affluence of the advanced technological civilization of the West has thrown them to an existential world of illusions. A neo-Freudian psychologist very aptly remarked, "By loosing his fixed place in a closed world man loses the answer to the meaning of his life; the result is that doubt has befallen him concerning himself and the aim of life. He is threatened by powerful super personal forces, capital and the market.

His relationship to his fellowmen, with every one a potential competitor, has become hostile and estranged; he is free – that is, he is alone, isolated, threatened from all sides paradise is lost for good, the individual stands alone and faces the world". Such is the disorder that the youth faces today in monopoly in the capitalist world. " Instead of relations between human beings, they assume

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the relation between things. Man does not sell commodities, he sells himself and feels himself a commodity. As with other commodities, it is the market which decides the value of those human qualities even their existences". Nowadays society is passing through a great economic, political and social transition today. The transformation is so rapid that the confusion of the youth becomes almost imminent. Economic crisis of the day , to be more specific in increasing rate of inflation, the soaring price rise the critical disease of unemployment and hundreds of other problems blow terribly the public life.

Concept of Alienation

The concept of alienation and anomie have a very selective historical perspective. More general reviews include that of Schact (1970) and Johnson (1973), while Israel (1971) has summarized Marx's original formulation and its subsequent elaborations. For our purposes there are four important names to bear in mind:

Marx, Durkheim, Merton, and Seeman. From what was an early and excellent model of cross-cultural research, Durkheim (1897-1951) offered the concept of anomie. Compared with more recent definitions, anomie appears to be close to Seeman's (1959) normlessness. The term anomie has continued to appear in the literature where it is used more or less interchangeably with alienation. Suicide is an apparent outcome of alienation, using data from many European countries and spanning the half century from 1840 to 1890, classification of suicides was developed and then to infer the social processes associated with each type. The effort at typing developed after he found no consistent relationships between suicides and such factors as psychopathology and alcoholism, nor were there consistent relationships with race, age, sex, height, or season of the year. On the contrary, different social groups had specific tendencies toward suicide.

Present-day social scientists would report relationships as correlation coefficients and would try to order the contributions of various factors by multiple regression analyses. Without these methods, Durkheim simply presented tables showing, for instance, the frequency of insanity and of suicide for various European countries and pointed out that those countries with many insane

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did not necessarily have many suicides, nor did those with few insane show few suicides. Furthermore, in other tables he demonstrated that, while there were marked differences between Catholics and Protestants in suicide, there were few differences in insanity rates. He showed also that because suicide rates for Protestants varied from one province to another, one could not account for suicide in terms of religious affiliation. This is cross-cultural research at its best – checking to see if a relationship between two variables found in one society holds in other societies. When demographic explanations could not be supported, Durkheim turned to explanations in terms of social processes, such as economic disasters or prosperity. In addition, he recognized the role of social traditions in some societies such Japan. From these and many other sources he deducted three types of suicide: egoistic, due to lack of integration of the individual into society; altruistic, a fulfillment of higher commandments; and anomie, which is due to a failure of regulation by society. Merton (1964,1968) extended Durkheim's analysis in essays on social structure and anomie in which he examined the differential ability of people to achieve the goals of society. With different degrees of access, individuals make different adaptations:

1. Conformity——— using approved means to achieve approved goals

2. Innovation——— unconventional means for approved goals

3. Ritualism——— approved means for unusual goals

4. Retreatism——— a rejection of both the goals and the means approved by the individuals in society

5. Rebellion——— a substitution of new values in which the current social structure is seen as a barrier to the achievement of these new goals.

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1. To study the religious identity among three different groups i.e.Non Activists, Activists and Hindus in three different districts.
2. To study the national identity among three different groups i.e. Non Activists, Activists and Hindus in three different districts.
3. To study the cultural identity among three different groups i.e. Non Activists, Activists and Hindus in three different districts.
4. To study the linguistic identity among three different groups i.e. Non Activists, Activists and Hindus in three different districts.
5. To study the feeling of prejudice among three different groups i.e. Non Activists, Activists and Hindus in three different districts.
6. To study the feeling of alienation among three different groups i.e. Non Activists, Activists and Hindus in three different districts.
7. To study the relationship between three different socioeconomic status (high, middle and low) with three different groups i.e. Non Activists, Activists and Hindus.
8. To study the relationship between educational background (illiterate and literate) among three different groups i.e. Non Activists, Activists and Hindus.
9. To study the relationship between three different socioeconomic status (high, middle and low) with educational level (illiterate and literate) among three different groups i.e. Non Activists, Activists and Hindus.
10. To study the feeling of prejudice as well alienation in relation to educational level (illiterate and literete).

Hypotheses:

The following hypotheses would be tested in the proposed study.

1. There would be no significant difference between three groups i.e. Non Activists, Activists and Hindus in relation to religious identity.
2. There would be no significant difference between three groups i.e. Non Activists, Activists and Hindus on the level of National identity.

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3. There would be significant difference between three groups i.e. Non Activists, Activists and Hindus in relation to cultural identity.
4. There would be no significant difference between Non Activists, Activists and Hindus in relation to linguistic identity.
5. There would be significant difference between two groups i.e. Activists and Hindus in relation to religious identity.
6. *There would be significant difference between two groups, i.e. Activists and Hindus in relation to national identity.*
7. There would be significant difference between two groups, i.e. Activists and Hindus in relation to cultural identity.
8. There would be significant difference between two groups, i.e. Activists and Hindus in relation to linguistic identity.
9. *There would be no significant difference between two groups, i.e. Non-Activists and Activists in relation to religious identity.*
10. There would no significant difference between two groups, i.e. Non-Activists and Activists in relation to national identity.
11. *There would be no significant difference between two groups, i.e. Non-Activists and Activists in relation to cultural identity.*
12. *There would be no significant difference between two groups, i.e. Non-Activists and Activists in relation to linguistic identity.*
13. There would be significant difference between three groups, i.e. Non-Activists, Activists and Hindus in relation to feeling of prejudice.
14. There would be no significant difference between three groups, i.e. Non-Activists, Activists and Hindus in relation to feeling of prejudice.
15. There would be no significant difference between two groups, i.e. Non-Activists and Activists in relation to prejudice.
16. There would be no significant difference between two groups, i.e. Non-Activists, Activists and Hindus in relation to prejudice.
17. There would be significant difference between two groups, i.e. Activists and Hindus in relation to prejudice.

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18. There would be significant difference between two groups, i.e. Non-Activists and Activists in relation to alienation.

19. There would be significant difference between two groups, i.e. Non-Activists and Hindus in relation to alienation.

20. There would be significant difference between two groups, i.e. Activists and Hindus in relation to Alienation.

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2

Review of Literature

The present study aimed at studying identity and its various dimensions, namely, religious, national, linguistic and cultural identity, with prejudice and alienation. Moreover, not much research has been done on the relation between Non-activists, Activists and Hindus in relation to identity, prejudice and alienation. The subjects in this study were drawn from three different groups, i.e. Non-activists, Activists and Hindus from different socio-economic status and educational background. They were taken from three different districts, Srinagar, Baramulla and Anathnag of Kashmir valley.

Studies related to Identity

Phinney (1997) described models of minority ethnic identity and White identity development along with examples of ways in which the models can be used as heuristic for helping students to think about their own and other ethnicity. Ethnic or racial identity formation depends on a process of exploration that includes questioning preexisting ethnic attitude and searching into the past and present experience of ones group and its relative with other groups.

Rutten (1996) examined the relationship between indicators of collective identity collective self-esteem, religious involment in ethnic organization and prejudices toward, other-groups, in 42 Jewish and 49 Arab students in the US (age 18-24). Subjects were administered the collective self-esteem scale (R.Leehtanen J. Crocker, 1992), Arab and Jewish jokes and cartoon, items measuring anti-Arab sentiment, and demographic items. It was found that collective identity variables were unrelated to prejudice among the Jewish subjects although the most religious Jewish subjects expressed the least of anti-Arab sentiment.

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Pearlman (1993) examined a development female transition called late mid-life astonishment that typically begins between the age of 50 and 60 years. It was in marked by sudden awareness of the acceleration and stigmatization of aging, and was characterized by feeling of a management and despair at the diminished physical/ sexual attractiveness and other losses and changes encountered. The transitjon could initiate a disruption of sense of self or identity and result in feelings of heightened vulnerability. Recurring and over lapping reactions and struggles associated with socially stigmatized identity transitions could be used to shape a clinical (Psychotherapy) approach attained to prevalent issues of late mid-life, validating normalizing, and enabling reconciliation of the multiple losses and traumas connected with the increase of age.

Thoits (1991) presented the concepts of "identity relevant stressors". An identity relevant experience threatens or alternatively, enhances an identity or role that the individual values highly; identity, irrelevant experiences occur in roles that the individual does not value highly. It was proposed that (1) individual's identity structures should vary systematically by social status, C2, lower status individuals should be exposed to proportionately more identity. Threatening stress and higher status, individuals to more identity, enhancing experiences, and (3) Variations is exposure to identity relevant experiences should explain status differences in psychological distress more fully then conventional measures of life events and chronic strains.

Morten (1983) examined whether a relationship exists between stages of identity development among Blacks and preference for Counselor race. 98 male and 62 Female black college students Completed a questionnaire designed to assess their minority identity development, to elicit their preferences for counselor race, and to provide certain demographic information. The Minority Identity development model postulated three main stages of identity development. Individuals in the conformity stage (Stage I) express an unequivocal preference for cultural values associated with the dominant group of those of their own minority group. Persons in the resistance and immersion stages (stage II) endorse minority values to the exclusion of those of the dominant group; person in the synergetic articulation and awareness stage (stage III) are able to subscribe selectivity to values and behaviors from both cultures.

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The majority of subjects in this survey fell into stage, II and III, while only 20% fell into stage I. A majority of subjects in stage II preferred the black counselor, and a disproportionate number in stage III indicated that the race of the counselor did not matter to them. It was suggested that black counselor and a disproportionate number in stage III indicate Th the race of the counselor did not matter to them. It is suggested that black students who preferred Black counselors may not avail themselves of counseling when there are no black counselors on staff..

Husain and Suri (1991) compared two identical races forming minority groups in two nations: India and Britain. In their study 135 Asian migrants (60 Hindus, 45 Muslims and 30 Sikhs, aged 18-25 years) were studied in England. 30 White British served as a control group. 160 subjects of the same age group were studied from India 140 Hindus, Muslims, Sikhs and Scheduled Caste each), Whites and Scheduled Caste Hindus served as controls. Deprivation identity and socio-cultural status were examined. Minorities in India showed similar scores as compared with caste Hindus except National Identity. The British minorities had a different trend of results and the Sikhs showed stronger national (British) identity as compared with other migrants.

Brever et al. (1993) discussed the athletic identity construct, defined as the degree to which an individual identifies with the athlete role, within the frame work of a multi dimensional self concept. Positive and negative factors that are potentially associated with a strong athletic identity were considered. A measure of athletic identity, the athletic identity measurement scale (AIMS) as introduced. Data from an initial evolution study with 243 undergraduates and two follow up studies with 449 undergraduate and 90 college football players suggest that the AIMS was a reliable and valid measures of athletic identity.

Koot (1985) discussed the formation, evaluation and evaluation of ethnic identity in children, focussing on ethnic identity among Surinamese children in the Netherlands. Issues that should be focussed on in studies of ethnic identity are outlined, including its relation to self image and self concept, measurement techniques (e.g. projective measures, doll, pictures or photos, questionnaires and interviews). It is argued that most instruments give only a limited view of the components of ethnic identity; more attention should be

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given to the subjective dimension, particularly matters such as ethnic identification and the image of one's own group Vs another group. Recommendations for investigating ethnic identity via observational methods are presented, with spatial attention to processes of group formation group dynamics, symbols that express ethnic identity, and the factors that influence identity, e. g, attitudes of peers, teachers, family .

Glodis (1993) continued the studied of the subjective experience of identity that was initiated in 1991 by A. Blasi and K. Melton in the experience of identity correspond to four identity modes that previously had been derived from a secondary analysis of the Loevinger ego development categories (J. Loevinger et. al. 1970). This study focussed on two modes, identity observed management of identity, and was gained by two main hypotheses (1) pattern of subjects responses should closely correspond to the identity modes and (2) the main characteristics of these modes should differentiate a group of middle adolescents from a group of adults. Data were derived from extensive interviews on themes related to the subjective experiences of self and identity with 15 high School seminars and 15 adults all women. Both the hypotheses were confirmed.

Ferdman (1990) developed a theoretical frame work of low literacy and culture influence each other at the individual level. Literature behavior in arguably a culturally determined thing in the literacy not only encompasses manipulation of written signs and characters but a mastery of properly representing culturally relevant symbols and producing text, within the educational system, there may be values oriented toward ethnic pluralism or cultural assimilation, either of which will impinge on the individuals own perception of cultural identity and success in gaining literacy behaviors in a multi ethnic context may be affected by other cultural patterns. Thus education as a socializing agent on cultural identity may be either constructive or destructive to cultural identity at the individual level and consequently, to, acquisition of expected literacy skills.

Cater et al. (1988) administered the racial identity attitude scale (RIAS) of T.A. Parlman and J.E. Helms (1985), a personal data sheet, and, an interview schedule assessing traditional socio economic status. Socio-economic status variables and social status

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classification systems to 174 Black University Students. In the North Eastern U.S. Results indicate that socio economic status variables did not predict racial identity and that the RIAS and socio economic status represented separate constructs. Socio economic status as measured by social class indicated social position and economic resources based on external criteria, whereas the RIAS appeared to be related to internal functioning. The impact of these results on previous research, and the limitations of this study are discussed. It is suggested that future studies include Black subjects.

Wadell et al. (1991) surveyed the identity preference of 475 students (mean age 17.3 years) from Northern Ireland, 60% of who were Protestants, using a paired comparison technique that allowed the four identities (British, Irish, Ulster and N. Irish) to be presented to all respondents. Results suggest that as expected, there was polarization across all identities between Catholics and Protestants and that within these two groups the rank order of the various identities also differed. In particular the term "Northern Irish" was seen as closely related to the term "Irish" by Catholics but as virtually synonymous with the term "British" by Protestants. Findings suggest the existence of two separate peoples representing two national identities.

Vohra (1991) described a cross-cultural training program in which students selected patterns from ethnic groups different from their own kept journals describing their interactions and wrote weekly entries recounting a recent incident of racism. Feedback indicated that students increased their awareness of racism and it effects ethnicity and it affected feelings and behaviors. Ethnic minority students rated meeting someone from the majority culture significantly lower than the majority students rated meeting with an ethnic minority students.

Rodriguez (1990) examined the predictive power of intergroup contact (Mexican descent, other minority and Anglo) on the social identities and political attitudes of a national sample of 4.29 U.S. born Mexican-Americans. Based on H.Tajfel's (1978) social identity theory three distinct ethnic identities, cultural ethnicity, politicized ethnicity and assimilationist ethnicity were expected, Political orientations varied with type of social contact. Group conscious

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attitudes were associated in the Mexican-American and other minority contacts. A diminished awareness of discrimination against Mexican-Americans was related to Anglo contact. However, contact with Anglos was less influential than predicted.

Verknyten (1990) Administered measures of self-esteem and ethnic identity to 2,710 Dutch and 237 Turkish students (aged 13-16 years), Turkish subjects had a lower score for global self-esteem and a higher score for academic ability, sports achievements, and evolution of ethnic identity. In terms of the percentage of variance explained, the differences were small. Ethnic identity was a more salient and more important aspect of self-concept for Turkish subjects than for Dutch subjects. However ethnic identity was not a dominant component of subjects self-concept, body image was the component with the greatest impact on global self-esteem for both groups of subjects.

Dor-Shav (1990) developed a Jewish rating scale to measure Jewish self-identity that parallels stage wise development of cognitive ability among 583 Israeli-born Kinder Gartoners of II and VI graders. The eight level scale reflected the variety of levels of definition among subjects. The scale correlated with a seven-level scale of plagetian tasks. Also, a high correlation was demonstrated between the age of subjects and the mode of definition of their Jewish. Results suggest that Jewish was an important component of self-definition that was developmental through stages and affected the subjects self-definition differently at different ages. A similar pattern may be followed in the self-definition differently at different ages. A similar pattern may be followed in the self-definition of members of other ethnic groups.

Ethier et al. (1990) focused on the particular case of Hispanic identity and the degree to which that identity may be threatened for Ist year Hispanic students (17 female, 28 male). They were interviewed early in their first year to assess Hispanic identity. In addition, the degree to which the strength of cultural background related to self-esteem and to perceptions of threat was considered. The majority of subjects claimed Hispanics as an important identity. Strength of cultural background generally acted as a buffer to perceived threat, particularly for men. Cultural background was also related to collective self-esteem for men but not for women, even

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though Hispanic identity was more important for women than for men.

Phinney et al. (1990) attempted to examine ethnic identity search and commitment, the importance of ethnicity as an identity issue, and relationship of ethnic identity to self-esteem among college students. Questionnaires were given to 196 male and female urban college students from three minority groups. (Asian American, Blacks and Mexican-American) and a comparison White group. Exploration of ethnic identity issue was significantly higher among minority group subjects. A strong relationship was found between ethnicity and ethnic search and commitment self esteem especially of minority subjects was related to the extent that they had thought about and resolved ethnicity issues.

Johnson (1996) discussed useful referents for the term's culture, race and ethnicity in the context of counselor education and research. Because most studies of racial difference use a social definition of race, this term has become cultural rather than biological. Culture was represented as the product of human interaction on a large-system level. Ethnicity was a cultural product of the form of interaction between cultural reference groups that share the social context of a third culture. Use of the term race should be reserved for structural referents, while culture and ethnicity should refer to the processes that operate on structural features like skin color variation. The result of a pilot study with counseling trainees shows that, without training, they cannot be expected to distinguish between culture and race.

Moorehead (1989) examined ego-identity status in 40 Black junior and senior high school students .Ego identity was assessed by a semi-structured interview measuring questioning and commitment. The greatest question commitment occurred in the area of ethnicity. Ethnicity was most productive of overall identity status and was seen as most important to self-definition.

Rossenthal et al. (1989) investigated ethnic identity by exposing 119 working class, Greek-Australian adolescents to 1-3 experimental conditions. Positive (highlighting the advantages of their ethnic group membership), negative (the disadvantages), or a neutral control condition. Findings showed that sensitizing respondents to their ethnic group membership resulted as an increase

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in the salience of Greek identity. Multidimensional scaling fielded two dimensions that best represented the inter-relationships among items describing ethnic reference group: an ethnicity dimension and a multicultural segregated dimension. There was no discrimination among the three groups on the later, but the two experimental groups differentiated between the Australian and Greek items significantly more than did the controls.

Connor (1989) examined how religious symbols could be used to express the relationship between economic development and ethnic identity, focusing on the symbol of the virgin of Guadalupe in the celebration of the feast of Guadalupe in a small Mexican village. The region where the village was located has been developed agriculturally by the Mexican government and is economically modern. The development program has also had ethnic ramifications. Where two district ethnic groups once existed there was now a cultural continuum; the feast is a forum for the expression of a family's location on this continuum and the means for socially validating changes in status. The ceremonies also elicit ethnic allegiances in a community where ethnic cleavages exist but are rarely brought out. This case has implications for the theoretical relationship between economic change and ethnic identity, as well as the role of individuals and symbolic expression in the face of change.

Phinney (1989) assessed stages of ethnic identity development through interviews with 14 Asian Americans, 24 Blacks, 25 Hispanic and 27 White 10th grades (aged 15-17 years) all U.S.-born. Subjects were also given questionnaires measuring ego identity and psychological adjustment. Minority subjects were coded as being in one of the three identities stages; White subjects could not be reliably coded. Among the minorities, about one-half had no explored their ethnicity (diffusion/foreclosure), about one quarter were involved in exploration (moratorium), and about one quarter had explored and were committed to an ethnic identity. Ethnic identity achieved subjects had the highest scores on ego identity and psychological adjustment.

Nalini (1989) carried out a study to investigate the philosophical assumption that morality based on religious doctrines and revealed that religion was inconsistent with the principal of justice, the study

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was carried out of four religious communities (Hindu, Muslim, Sikh and Catholics) of India. Religiosity score correlated negatively with principled morality scores. Principled morality religious groups were differed significantly from that of the Hindu control group.

Turner (1988) carried out open-ended interviews on ethnic issues with 48 Black and White middle-class 8th graders from an integrated junior high school. Interviews focused on questions indicative of ethnic identity search and commitment. Over a third of the subjects had engaged in ethnic-identity search, as indicated by their having though about and discussed the implications of their ethnic-group membership. Black females were particularly high in ethnic-identity search. In discussing the issues of ethnicity, Black subjects generally focused on their own group, while Whites were more likely to address relations with other groups. Both groups recognized the existence of prejudice as a potential problem for Blacks.

Sodowsky (1988) surveyed 105 Asian Indians living in the U.S. on acculturation, demographics, cultural attitudes and perception of sociopolitical operation. 65% of the subjects defined themselves as mostly or very Asian Indian, preferring to wear Indian clothing. 21% seemed to be bicultural Indo-American who preferred an equal mixture of Indian and American styles. 7% considered themselves very American, choosing not to maintain an Indian identity, subjects perceiving prejudice in U.S. society attributed it to their physically different appearance and non-fluent English.

White et al. (1987) examined a structural symbolic international approach to the process of ethnic identity formation among 73 Black and 139 White undergraduates, using measures of identity salience, group commitment, ethnic role, self-esteem and socioeconomic status. Results confirmed the assumption of identity theory that identity salience, commitment and self-esteem are related to ethnic identity. However findings indicated that the same processes of ethnic identity formation affect Blacks and White differently due to their dominant and minority position. Whites committed to a White, Identity showed lower self-esteem than Blacks committed to Black identity.

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Garza (1987) examined salience, importance and multidimensional aspects of spontaneous social identities. A social identity survey was developed and administered to an ethnically diverse sample of 134 American undergraduates. Freely generated, social identities were ranked for importance and rated along four conceptually derived dimensions; emotion, evaluation; importance and stability. Results showed pattern differences among three groups of salient social identities . i. Gender, religion and ethnicity, ii. Academic major and student iii. Hobbies and athletics. Ethnic differences suggest that main stream Americans attribute less importance to the gender and ethnic identities in comparison with Asians and Hispanics.

Elias et al. (1987) examined dimensions of ethnic identity in 82 parents (mean age 42.7 years) and 46 children (aged 13-18 years) from Israeli-Jewish families who had resided in the U.S. for the last three years. Three components of identity (American, Israeli and Jewish) were assessed using three instruments that tapped aspects of behavioral cognitive and affective domains. Results indicate that identity components are complex, rather than unidimensional constructs that manifest themselves differently in different domains.

Khalid (1986) administered a family picture test to 40 male and 40 female Pakistani children and a matching group of indigenous Scots, all of who lived in Glasgow, Scotland. Based on the semi projective principle, the test consisted of colored drawings of formalities representing European, Asian, African and far Eastern Ethnic types, subjects response to questions about the pictures indicated that (i) Pakistani subjects had doubt about their identity (ii) both groups of subjects prefer their own ethnic group to others; and (iii) Pakistani subjects exhibited a greater preference for their own group.

Carter et al. (1987) conducted a study in which 108 female and 55 male Black college students completed a racial identity attitude scale, an intercultural values inventory, and a personal data sheet. Results were discussed in terms of Kluckhohn and Strodtbeck's (1961) model of value orientations. Findings indicate that subjects viewed human nature as essentially mixed and good. They believed that people should be in harmony with nature but active in developing the self and in changing society. They also

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viewed the world from an individual perspective and endorsed a future orientation. Females felt themselves to be more at the mercy of nature than did males and were more oriented towards the present. Implications of these value orientations for counseling and psychotherapy are considered.

Brewer et al. (1987) assessed the validity of a alternative models of cross-clarification effects when applied to category distinctions based on gender and ethnic identity. Subjects were 86 boys and 87 girls in the 7th grade of a sex integrated school and 154, seventh grade girls in a sex-segregated school. Two measures of social distance were obtained with respect to descriptions of eighth target children. Results support a hierarchical model of category combination in that discriminations among targets based on one category distinction were greater when the targets were members the subjects in-group on the other category dimension than when they were outgroup members, Categorization effects differed, depending on the measure of social distance. For a scale of desired intimacy, sex appeared to be the primary categorization, with ethnicity effects subordinate to gender. For a measure of perceived similarity to self, the dominance pattern was reversed.

Rosenthal et al. (1985) explored the nature of ethnic identity in Greek, Italian and Anglo-Australian adolescence. A questionnaire designed to elicit dimensions of ethnic identity was administered to 622, 9th and 11th graders, a subgroup of whom also completed an interview concerning perceived similarities and differences between ethnic groups. The multidimensional nature of ethnic identity was evident from both measures. Similar dimensions emerged for the two ethnic minority groups, but perceptions of ethnicity differed. For Greek-Australians associated sense of involving their ethnic origins; for Italian-Australians cultural separateness was associated with a positive attitude towards assimilation. The factor structure of ethnic identity was examined in relation to ethnic group and year in school.

Chakravarti et al. (1983) determined whether values could serve as the basis of subculture identity within a broad cultural group. Three groups of students (menage 20.6 years) 55 Hindus 43 Muslims and 23 Christians were tested by the Indian adaptation of

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the Allport et al. (1960) scale of values. Within group differences with respects to specific value means were tested for significance. Results support the view that one cannot simultaneously maximize a model value pattern. The three religious groups showed different value patterns, suggesting that values can be taken as the basis of sub cultural identity.

Larsen et. al. (1992) The subjects represented 9 distinct domestic groups and foreign students who responded to questions about national identity. The results showed consistency in the placement of responses into 10 major national identity components. There was an apparent concordance between foreign students and domestic groups. Perceptions of US national identity. This added a dimension of face validity to the content analysis. There was a strong concordance in the rankings of the 10 components across all participating groups. This would suggest common identity elements that transcend sociopolitical differences. The Hungarian (155 subjects) Bulgarian (128 subjects), and Greek (24 subjects) samples of university students yielded both unique national identity components and some concordance. Spontaneous representations of national identity appeared to reflect primarily institutionalized national and cultural identity.

Hofman (1989) investigated the group identification of Arabs in Israel, and Lebanon. They followed more traditional pattern of religiously based communal entities, or whether national loyalties had superseded the traditional pattern. The hypotheses of continued communal vitality was tested by administering a semantic differential scale containing eleven ethnic labels and a self-concept item on fourteen bipolar adjective scales tested communal vitality. Subjects were 205 high school seniors in 10 Israeli and Lebanese schools that belonged to distinct communal groups. Factor and multi dimensional scaling analyses showed that both dimensions, the Communal (Muslim /Christian /Jewish) and national (Israel/Lebanon), were present, but the communal dimension dominated.

Hoare (1991) examined the relationship between identity and culture. It is argued that in the western world, a well grounded, mature psychosocial identity is necessary for the acceptance of persons who are culturally different and who may have different cultural realities, whether these realities are racially or ethnically

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based or group ideology derived. The relativity is explored, and also the paradox that identity in its group based origins, carries the seeds of prejudice one's own cultural group and behavior are valued over others.

Ferdman (1990) developed a theoretical frame work of low literacy and culture influence each other at the individual level. Literature behavior in arguably a culturally determined thing in the literacy not only encompasses manipulation of written signs and characters but a mastery of properly representing culturally relevant symbols and producing text, within the educational system, there may be values oriented toward ethnic pluralism or cultural assimilation, either of which will impinge on the individuals own perception of cultural identity and success in gaining literacy behaviors in a multi ethnic context may be affected by other cultural patterns. Thus education as a socializing agent on cultural identity may be either constructive or destructive to cultural identity at the individual level and consequently, to, acquisition of expected literacy skills.

Clemart (1992) examined the relationship between identity, language and the status of enthrone linguistic groups and also the acculturate consequences of contact between two cultural groups. The author brouht together these two traditions of research within the context of English-French relations in Canada. 155 francophone and 217 anglophone students originating from majority and minority setting and attending a Canadian belingual university completed a questionnaire containing situational indices of identification of first and second language groups. At the group level, similar results were obtained with the qualification that the ethno-linglist evolution of status was important. Important inter-situational variations were noted for all the groups.

Myers et. al. (1991) discussed that positive self identity is not easily attained in this cultures, due to the pervasive number of "Isms" (e.g., Racism, sexism, heterosexism, ageism) and their adverse impact on those who are defiance as inferior. L.J. Myer's (1988) examination of the conceptual system that predisposes people to these " Isms" concludes that it is the nature of the conceptual system that is inherently oppressive and all who adhere to this conceptual system have a difficult time developing a positive

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identity. A new way of describing the identity developments process under oppression is postulated using optimal theory from this view, oppression is perceived as self-alienation and yielding a fragmented sense of self. Identity development was a process of integrating and expanding ones sense of self. They also discussed model of identity development .

Hoare (1991) examined the relationship between identity and culture. It is argued that in the western world, a well grounded, mature psychosocial identity is necessary for the acceptance of persons who are culturally different and who may have different cultural realities, whether these realities are racially or ethnically based or group ideology derived. The relativity is explored, and also the paradox that identity in its group based origins, carries the seeds of prejudice one's own cultural group and behavior are valued over others.

Phinney (1991) identified a number of components of ethnic identity and examined research linking each component to self esteem and components such as negative stereotypes, acceptance versus rejection, membership, knowledge about one's group and commitment to the group. Failure to find clearer relationship may be a result of not taking into account the ethnic group member's relationship to the mainstream culture. Evidence suggested that a strong ethnic identity when accompanied by a positive mainstream orientation be related to high self esteem . whereas without some adaptation to the mainstream it may be problematic. Smith (1991) worked on ethnic identity development. He re-conceptualizes the issue of racial identity development, so that it is not just limited to the issue of oppression. A beginning framework had been provided for conceptualizing ethnic identity development that can be used for members of both minority and majority ethnic groups. The concept of ethnic identity development was discussed and linked with another conceptual tool from social psychology that of reference groups.

Studies related to Prejudice

Bobo (1988) examined the influence of prejudice and of conflict based concern with protecting group position on peoples attitudes towards the Black Political Movement based on probability samples of US adults 21 + years old. Analyses of national survey data showed

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the existence of Black-White difference in trends in attitudes towards the BPM. In part, these trends reflected differential strategic adaptation of changes in the political context. For many whites, attitudes towards the BPM were related to other conflict attitude (perceptions of conflicting group objectives and fraternal deprivation) and to general social protest orientation net of the effect of measures of prejudice. Attitudes towards the BPM also influenced social policy preference. Each of the conflict attitudes, however, was related strongly to measure of prejudice.

Ponterotto (1991) Presented a discussion of the definition, origins and manifestation of prejudice. G.W. Allport's (1954, 1979) theory was extended by linking his concepts to current theory on white racial identity development and the Flight or Fight response theory of racial stress, which is preffered to explain increasing racial tensions of the late 1980s and early 1990s. A developmentally sequenced approach to multicultural awareness as a mechanism for prejudice prevention is emphasized predicted by cognitive capacities and social priorities at given school periods (elementary, high school, and college) different interventions are recommended. Various roles of the Counselor in multicultural awareness and prejudice prevention are outlined. If prejudice prevention is to succeed, it must be multifaceted and omnipresent.

Khalique et al. (1984) Administered a picture test developed to measure religious identity and prejudice to 30 Ss each from Hindu, Muslim, Sikh and Christian schools in 3 age groups (4-5, 8-9 and 14-15 years old). Results show that religious identity, ethnocentrism and prejudice developed as early as age's 4-5 years and was fully stable by age 15 years. Christians were most and Sikhs were least ethnocentric.

Sun (1993) analysed the theories of prejudice in the historical context. Although his work brought together various perspectives, the discussion was weakened by the lack of attraction to the distinction between different types of prejudice and the claim that he had presented a reasonable complete understanding of prejudice. The distinction cognitive or epistemic prejudice and moral prejudice is clarified as being based on whether social perceptions of attitudes are compared with the standard of the social reality or with that of a moral value or justice principle.

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Monteith (1993) a model suggesting that prejudiced-related discrepancy experiences facilitate prejudice reduction effort . The subjects tested prejudice related discrepancies concerning (gays) were activated among low and high prejudiced struggle in two experiments. Results indicated that how prejudice violations of their Low Prejudice violations of their (LP) and internationalized attitudes produced compunction self and discrepancy-focused thoughts attention to discrepancy-relevant information (Exp.1) and a slowing of responses (Exp. 2). These findings indicated that (LP) subjects discrepancies investigated a self-regulatory cycle theoretically, should help in achieving control over subsequent prejudiced responses. Evidence of effective self-regulation was found in a task following discrepancy activation specifically, (LP) subjects a consequence of discrepancy activation.

Hassan (1987) surveyed 400 Indian 'Muslims' and their parents of 10th and 11th grades. Results indicate a significant positive correlation between parental behavior, authoritarianism, and prejudice. Parental rejection was correlated with children's level of authoritarianism and prejudice.

Johnson (1992) examined factors related to anti Arabic Prejudice by surveying a random sample of 418 people from "Middle town" (Muncie India). Anti Arabic prejudice was high in the fall of 1990. Low education and high authoritarianism had the strongest independent relations with this type of prejudice. However, being Protestant vs Catholic was independently related to anti-Arabic prejudiced than Catholics. Also, an interaction was obtained between race and religious fundamentalism. Specially, White fundamentalists were more prejudiced than White non-fundamentalist. But black fundamentalists were much less prejudiced then black non-fundamentalists. Some support was found for the idea that those who saw Arabs as an economic threat were more prejudiced.

Gartner (1986) conducted a study on a Mock application to graduate school was evaluated by 356 professionals of clinical psychology. Subjects were more lively to admit an application who made no mention of religion than they were to admit an otherwise identical application who was identified as an evongelical fundamentalist Christian, although evaluations did not significantly differ between evangelical applicants who did or did not indicate a

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desire to integrate their religious orientations in their practice of Psychology. Implications are discussed in relation to the ethical standards of American Psychological Association and to the potential negative impact on the provision of psychological services to members of religious groups.

Klein (1977) studied the beginning and at the end of one year stay in West Germany, 84 young Frenchmen answered questionnaires and list of adjustments. In consequence of the stay in West Germany, hetero-stereotypes concerning the West Germans changed in relation to sympathy at the beginning of the stay. Subjects who had very positive judgments about the West Germany at the beginning of the stay changed their opinions about the West Germans remained Constant. The results were discussed on the basis of hypothesis proposed by a theory of selective learning of probabilities. They were compared with results of other research and are used to study the "Kernel of truth" hypothesis.

Barnard (1988) investigated the effect of shared beliefs on the reduction of prejudicial attitudes in an interracial contact setting, using 74 White male undergraduates. Subjects participated in discussion groups, each including two Black and two White confederates instructed to agree or disagree with the Subjects. Prejudicial attitudes towards Blacks were assessed to a stereotyped attitude scale and a personal perception questionnaire before the discussion session. It was hypothesized those agreement conditions would result in more positive interpersonal perceptions and the greater prejudice reduction than disagreement conditions. Results showed that prejudice reduction occurred in both conditions and suggested that group discussion procedures may reduce prejudice in the absence of belief congruity.

Duckilf (1992) adequate general theories or integrative frame works exist for understanding prejudice limited theories have proliferated, and a number of competing paradigms emerged that have been theoretically dominant during quite different historical periods. These systematic shifts do not just represent, a systematic evolution of knowledge. A historical analysis focusing on explanations typically emerged in response to specific social and historical circumstances. It is suggested these shifts in theoretical orientation represent responses to substantively different but equally

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valid questions about the natures of the caused processes involved in prejudice. For such basic causal processes emerge from the analysis that can be combined into an integrative frame work providing a reasonably complete understanding of prejudice.

Weinreich (1991) viewed that current theorizing about the socio-psychological processes of ethnic identity development and redefinition in pluralist societies is argument by a framework of theoretical concepts (identity structure analysis) placing indigenous psychology's at its focus and indicating that conflicts within people's ethnic identities and between ethic groups are generally to be expected. Potentials for resolutions of ethnic conflicts to tolerable levels need to be enhanced, while processes towards pathological ethnic conflicts needed to be contained while consideration is given to fundamental conceptual issues in explicating ethnic identity processes in the socio-historical context of the differing pluralist societies.

Ray et al.(1984) investigated the relationship between prejudice, Patriotism, and politico economic conservatism using 96 adults from London. Subjects completed survey on attitudes towards west Indian immigrants and scales measuring the other variables. Findings suggest that the correlation between patriotism and prejudice proposed by

T.W. Adorn et al. (1950) was followed. Results were also similar to the author (1974) findings on Australians. There was a high correlation's between conservatism and acceptance of conventional authority. Results indicated that while British society is more authoritarian in behavior and attitudes than Australian or US. It is not more racist, date, which were gathered in 1983, were discussed in terms of current conservative trends in British politics and patriotism associated with the Falkland Islands war.

Smith (1983) showed results from administration of Ethnic Distance Scale to student convenience samples in the years 1926, 1946,1956, 1966 and 1977. Data indicated that certain notable shifts have occurred in both the overall structure of ranking and the standings of individual groups. These changes were discussed in the light of the fact that the absolute level of expressed prejudice had declined.

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Mielenz (1993) study cancasian parents and attitudes of their children. Subjects of the study were 24 sets or cancasian parents were determined from their scores on the Bogardus social distance scale (BSDS) to be non prejudiced toward Black and their children (24 preschoolers, 22 preadolescents and 10 adolescents). Attitudes of the children were measured, using the BSDS for the preadolescents and adolescent and the Radke Southerland Rosenberg projective picture test for the preschoolers. Result show that in this sample the children (of all age groups) of non-prejudiced parents were also non-prejudiced.

Lynskey (1991) extended Hewstone and Ward's word on ethnocentrism and examined intergroup stereotypes and attributions in 56 Maori and 119 Pakeha adolescents in New Zealand subjects were 'V Form' students who participated in the two part study. In the session I the subjects evaluated Maori and Pakeha stimulus persons on a series of 16 descriptor traits. In the second session, subjects generated casual attributions for the positive and negative behaviors of Maori and Pakeha subjects target persons in hypothetical scenarios. Results revealed that Pakeha subjects evidenced a group serving bias in stereotypes and to a lesser extent, in attributions. Maori subjects, buy contrast, demonstrated a weak tendency to favor Pakeha in both conditions. There was little support for the proposed link between stereotypes and attributions.

Semons (1991) examined the salience of ethnicity at an urban high school from the student's perspective. Data were derived from extensive observations of students by a participant observation whose field work extended over the course of one academic year and included interviews of about 50 students. The relevance of ethnicity tended to be variable, depending on the social situation and the individual's interpretation of the event. The judgment resulting from this interpretation was linked to structural factors in the society. For the students at this multiethnic school, the articulation of ethnicity stem used from issues of ritual, conflict, interest and values. The devil of one's ethnic identity centered on prejudice and internalized oppression. Reactions to the racism included denial, intimidation and defensiveness.

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Kleiupending (1991) surveyed 1,694 12-20 year old students in the Netherlands by measuring inter ethnic evaluations and trait attributions towards five ethnic groups, (Jews, Spaniards, Surinammers, Turks and South Moluccans) in three basic social domains as neighbors, classmates and (material) partners. The trait attributions were also measured for ethnic groups in general and for people in particular. Stereotypes operationalized as diagnostic ratios were not better predictors of interethnic evaluation than stereotypes operationalized as percentage scores. Contextual stereotypes were better predictors of interethnic evaluation than general group stereotypes. The specific content of the train attributions made by subjects revealed three important factors: Cultural differences, normative differences and socio-economic status. Dething and Beauvais have presented the orthogonal cultural identification theory (OCIT), which was developed in work with adolescent substance use among Native-American and Mexican-American youth. Typical process models are presented and compared with OCIT and scales for assessing cultural identification are given along with data on reliability unconcerned and discriminate validity. Data are present showing that OCIT relates significantly and meaningfully to important personal and social characteristics of use. Although identifying with a culture acts as a source of personal strength, it is that culture's relative acceptance of drug use that is important.

Grand (1991) examined whether female university students in high power groups would be more or less ethnocentric than those in low-power groups in an intergroup conflict over valued resources. A total of 51 subjects participated in a simulation in which pairs of groups represented two parties in a dispute over five traits of land. In the unequal power conditions, the high-power group could threaten each other twice. Half way through negotiations, progress towards settlement is or was not threatened. Supposedly, by the other group. Threat increased ethnocentrism in terms of increased dislike for the out-group and increased distancing along stereotype dimensions.

Garcia (1984) discussed racial, ethnic, sexual and social class prejudices and biases in the classroom and offers approaches by which negative classroom can be effectively eradicate ethnocentrism. It is noted that male-violent ethnocentrism results in discrimination, biases and stereotypes. Six causes of male-violent ethnocentrism are ignorance, unpleasant incidents, folk wisdom, socialization, hard

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times, colonization and pathological personality. To counteract biases and stereotypes in the classroom, teachers should initially be aware of their own biases and stereotypes. Minorities need their teacher's knowledge, skills and support and it is important to expect as much of minorities as other students. Teachers should also examine the biases and stereotypes held by their students. Student biases or stereotypes caused by unpleasant life events can be countered by role-playing activities that allow students to understand and enjoy interaction with another ethnic group. In heterogeneous classes, activities should be planned that allow students from different ethnic groups to work together on an equal status basis for a sustained time period. Eliciting excellence as an expectation for students was suggested most effective tool for countering classroom discrimination by teachers.

Studies related to Alienation

Calabres et al.(1990) administered the Dean Alienation scale to 545 female and 515 male secondary school students (Grades 7-12) in an urban school district, to determine if there were significant differences in levels of alienation among African Americans, Cancasians and lationos. There were significant differences among these groups in terms of powerlessness and isolation. Lower levels of powerlessness and isolation were found for Cancasians. These differences were apparent as early as Grade 8 and were maintained throughout high school. The high levels of alienation reported by African American and Latino, Subjects were seen as a contributing factor to high dropout rates. Males in all ethnic groups were significantly more isolated than females.

Feverlicht (1978) examined the meanings of "alienation" in order to clarify common misconceptions to offer, new observations and suggestions. An exploration of self-Alienation includes the phenomena of the lost, self, the false self, and the fragmented self. Social and group alienation, relations with strangers, and the alienation of the young workers, and the intellectuals are discussed.

Zaphiropoulos (1987) discussed the tendency to view alien groups or cultures in terms of one's own and problems associated with treating a patient from a different culture. It maintained that an appreciation of cultural differences as an index of how one defines oneself need neither confuse nor alienate, rather it can lead to the

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elimination of unnecessary obstacles and to the achievement of a more fully human integration.

Robert (1983) analysed the relationship between the "individualistic" bias in social scientific conceptions of human behavior and studies of work and organization. It was claimed that such bias suppresses the real nature of the work process that is "communicative" or dialectical and produces an" alienated conception" of social life. Two models of work the rational model and natural models are discussed. The rational model describes a more primitive non rational social structure motivated by a process of unconscious "equilibrium."

Kureshi et al. (1982) hypothesized that alienation rather than attitude, and similarity dissimilarity would influence subject's attraction responses and the Males and Females would differ in their attraction for the same sex stranger. 180, 16-18 year old were administered on alienation scale, 16 males and 16 Females were identified as alienated and 16 Males and 16 Females as non-alienated. These two subject samples were administered an attitude scale and were assigned to one and two conditions varying in the proportions of similar attitude (.25 or .75) attributed to a bogus stranger attitude scale. After reading the stranger's questionnaires, each subject completed the interpersonal judgment scale Analysis of the data failed to support the hypotheses.

Hollings (1983) discussed the fact that because Britain only recently became a pluralistic, society of many races and religions, the educational system is still based on white British concept. It is now necessary to shift the emphasis in atmosphere, attitude, and curriculum to the pluralistic. Society and to recognize that the different religions of the ethnic minorities are often more important to them than the Christian religions is to the indigenous population.

Romeis (1983) examined the commonly held argument that physical disability produces alienation from society. Levels of subjectively measured alienation were compared between a sample of 2,988 unimpaired individuals and a sample of 1,495 severly impaired workers compensation recipients in the U.S. Based on background characteristics and regression equation predictions, the

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findings indicated the 5 year that after a serve work related injury, the workers compensation recipients were no more alienated than might be expected if they were not impaired.

Schwartz (1984) describes the composition and activities of local youth missions in France. Multifaceted approaches to the problems of unemployment and alienation from society are presented. The importance of action at the local level is emphasized.

Ma, li-Chen (1985) examined the major social correlates of alienation and its 4 Major components, Powerlessness, Social isolation, normlessness and meaninglessness-among 154 Chines students (mean age 22.2 year.) in Hong Kong. Subjects were administered a revised from of the alienation scale developed by R.A. Zeller et al. (1980). Analyses indicated that only school class standing and type of parenting were significant correlates of alienation. A comparison of present and previous data by the author indicates that the present subjects shared more common alienation experiences with Taiwanese students than with their American counterparts.

Travis (1986) examined the undimensional presupposition that different concepts of alienation through an empirical analysis of the concepts of powerlessness and meaninglessness 311 graduates students were administered scales assessing alienation from national politics and education. Results indicate that powerlessness and meaninglessness were negatively related and were therefore not unidimensional.

Owie (1988) evaluated the difference in the level of alienation between 97 drug users and 119 non-users. Subjects were aged 12-17 years. It was hypothesized that the alienated personality would be more susceptible to drug abuse. There was a significant difference in the level of alienation between users and nonusers, in the expected direction, based on questionnaire results. Efforts aimed at reducing the level of alienation among adolescents was suggested as an important step in the process of drug abatement education.

Calabrese et al. (1988) investigated levels of alienation among American students and full time teachers, based on the length of their experience with the public school organization. 113 full time teachers and 65 students teachers were administered an alienation

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scale developed by D. Dean (1961). Analysis indicted that student teacher had significantly higher levels of alienation, Isolation, normlessness, and Powerlessness than did full time teachers. The less experience the teachers had, the higher were his or her level of total alienation and powerlessness.

Robinson's (1988) work was based on the psychology of giftedness and creativity for development across the life span along vectors involving a knowledge domain, Professional field, cognitive development, and life span transitions. Three major concepts are advanced that bring together psychological, social and historical factors. Two of the concepts came from the phenomenological/ existential traditions: H. G. Gadamer's (1975,76) concept of prejudice and J.P. Sartre's (1956, 1963, 1976) notion of the personal project. The 3rd concept in the present authors idea of the framework, which is both a product of the other two, and mediates between them. All three are argued to be interrelated to produce growth, expertise and creativity and illuminate the conditions of stagnation.

Calabrese (1988) administered an alienation scale and a demographic questionnaire to 31 female and 17 male 9th grades. Results indicate that subjects with lower birth positions and with younger mothers experienced more alienation than subjects higher birth positions or older mothers. Subjects with higher religious commitments and subject who worked, experienced fewer feelings of powerlessness than did their less religious or unemployed peers. It is suggested that the schools can help to reduce alienation among adolescents by increasing human contact between the adolescents and a significant adult who demonstrates a sense of love.

Sharma et. al.(1989) study explored how feelings of security-insecurity were related to prejudice in Indian society, using 100 male under graduates who completed a Hindi Version of the security-in securing inventory and a prejudice scale developed by Qamar et. al. (1986). Results indicate that secure subjects are less prejudiced than insecure subjects.

Finchilesell, et. al. (1991) studied intergroup variations in out group discrimination and hostility using 70 Black and 70 White South African undergraduates, at a time. When social change appeared imminent. A measure of perceptions of status, stability, and legitimacy was developed and the effect of these perceptions on

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attitudes and various measures of discrimination was tested. Subjects who perceived the intergroup situation as illegitimate gone significantly fever discriminatory response then subjects who perceived it as legitimate.

Planchon et. al. (1991) replicated a study by Durand and Lampert to reexamine the relationship between the content variable (consumer alienation) and the structural variable (cognitive complexity). 692 power company customers completed mailed questionnaire designed to measure the variables. Results suggest that the relationship between cognitive complexity and alienation varied, depending on the dimension of alienation being examined the cognitive. Complexity results raise validity questions about the scales frequently used to measure alienation in making research.

Srivastava et.al. (1992) examined the influence of classroom seating on behavior. The Alienation scale and ego strength preferred front seats, whereas subjects having high ego strength preferred front seats over rears seats. Results suggest that a higher degree of alienation may create conflict and frustration, which may predispose a person to behavioral disorders.

Brien (1985) described how alienation is expressed in Die Frauohne Schatten, Bluebird's Castle and Peter Grimmes. These operas represent alienation from the self, the significant other, and the community respectively. In Die Frauohne Schatten, the integration of the Express's personalities allows her to bring others together. In Bluebeard's Castle, the title character cannot achieve fulfillment because of his inability to relate to the other Peter Grimmes is portrayed as a misfit whose uncompromising independence and unwillingness to accept help bring him to destruction.

Mohanty (1985). administered scales measuring subjects Linear socio economic status, self-concept, alienation and popularity. In this investigation to determine the extent to which self-concept socio economic status and popularity corresponds to alienation. 32 males and 15 females (16 year olds), were administered the scale. He also intended to determine whether gender differences existed with regard to alienation. It was hypothesized that females would be less alienated than males. Results did not support the hypotheses and there was no significant relationship among four measured variables for either sex. However for all subjects,

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popularity and alienation were negatively related. Multiple correlation analysis revealed that male's alienation scores could be predicted with greater success than females from self-concept, Linear socio economic status and popularity. It was suggested that other social, psychological factors be related to adolescent alienation.

Bonsaint (1985) discussed the five dimensions of loneliness– interpersonal, social, psychological, cultural and cosmic. The experience of loneliness in any of these is painful and in several areas at once, may cause breakdowns within the person's behavior. The psychological, cultural and cosmic meanings of loneliness as related to the experience of social alienation and spiritual formation are considered. It is proposed that the relation and appropriation of loneliness is the human road to deeper originality and to a true experience of community with oneself and others.

Harvey (1986) examined the construct validity of Seeman's (1959, 1971) concept of alienation. Those original sources that Semen employed in formulating his five meanings of alienation are revised to test the extent to which Semen preserved the classical meanings of "alienation" in his operational concepts. It was shown that in four of them five meanings of alienation (powerlessness, meaninglessness, anomie, and self-estrangement) there are sufficient interpretive errors that are serious enough to challenge the usefulness of Semen's operational Project and the result. It was concluded that Semen, by misinterpreting his sources, has failed to ground his work in the traditional alienation literature. It is also contended that Semen's operational meanings could have been derived from social learning theory and that the derivation attempts are basically superfluous to his final meanings.

Karen (1987) discussed the similarities and differences among the concepts of learned helplessness, locus of control and social alienation on a sociological level. The predictions of Psychoanalysis, Piaget, Marxism and various other psychological theories concerning the behavior to be expected in specific social situations were discussed. The element of power in social relationship was emphasized.

Trimble in (1988) summarizes self-perception studies concerning the American, Indian. Beginning with personality studies

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conducted in the early 20th century and progressing to the resent. Emphasis was placed on the relationship between the findings and their effect on policy survey results of a national sample of 791 Indians were presented describing self-perceptions, perceptions toward feelings of alienation and the relationship between the two constructs. Implications for research and identifying and developing community programs based on findings were included.

Van (1989) tested a casual model of alienation among Vietnamese refugees, using data from a survey of 180 adults. Vietnamese refugees path analysis was used to test the casual model findings indicate those marital states, social support, social interaction, anxiety, self-identity and length of time in the U.S. directly predicted the feelings of alienation. The social support variables were the most important predictor. Background variables, for the most part had no notable direct effects on alienation.

Calabrese (1990) examined the levels of alienation among adolescents from traditional and non-traditional backgrounds to determine whether family variables (religious affiliation and religious commitment) and economic factors, were related to levels of alienation, 1064 students from grades 7-12 were surveyed with the Dean alienation scale (Dean, 1961). Subjects from traditional two-parent families with a strong religious commitment were more alienated than their peers. Alienation was directly related to the socio economic status of the subject's parents and to the subject's grade level.

Derenard (1991) examined differences in feelings of alienation between 35 Dungeons and Dragons undergraduate players and 35 undergraduate non-players expressed feelings of cultural estrangement than did non-players. More committed players expressed greater feelings of alienation.

Morah (1991) used two aspects of Seemen's (1959, 1972) concept of alienation. (powerlessness) and social alienation and two concepts derived from D. Lachar's (1978) (MMPI) cook emotional and self-alienation to ascertain which concept will more likely predict falling of alienation 160 Nigerian undergraduates completed a multidimensional alienation scale. The feeling of powerlessness predicted alienation more than other concepts.

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Moon et. al. (1991) administered alienation scale by Dean (1961) to 137 Korean migrants, aged 60 years, who has resided in the U.S. for at least one year but not more than 15 years. The study was to determine the relationship of alienation to the independent variables of place of residence, gender, age, years of education time in the U.S., living with or without children, and living with or without a spouse. Residents of Oklahoma, older participants, more recent immigrants and those living without a spouse, all scored higher. It was argued that immigrants may minimize their adjustment problems by locating in an established ethnic community or by having more opportunities to socialize with other members of their ethnic group.

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3

Methodology

The present research was planned to study three psychological characteristics i.e. identity, alienation and prejudice among three groups of people in people of Kashmir namely, Non-Activists, Activists and Hindus. By 'Activist' it is meant those involved in militant activity and are fighting against the Government. None-active group, on the other hand, is one which does not take part in any of the subversive activity. The sample comprised of both Muslims and Hindus. All the subjects (N=360) were drawn from three different districts of the state/ valley i.e. Srinagar, Baramulla and Ananthnag. Subjects were selected on the basis of socio economic status and educational background too. The study was carried out to examine the strength of different dimensions of identity, i.e. Religious identity, National identity, Linguistic identity and Cultural identity. And also prejudice and alienation among the Kashmiri youths, were examined as a result of present unrest in the state of Jammu & Kashmir. The conflicts in kashmir not only inflict unspeakable suffering on all its people, it also affects the well-being of the rest of India. It weakens India's constitutional structure, affects the political systems, drains the economy, misplaces security forces, destabilises regional harmony and international relations, and tarnishing the image as well as destroys India's moral position before the world community. India can and should honesty recognise who are responsible for this state of affairs and who are in a position to change its course for the better. Moreover, it should also be ascertained as to why this situation emerged after long span of time, i.e. after independence/accession.

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The dispute between India and Pakistan over Kashmir and an open revolt in Indian part of Kashmir for the last several years, there is a great deal of ignorance about the history of this conflict among the general population. While most people have been preoccupied with their own problems, the information has been filled largely by relentless, official propaganda about Kashmir. The dispute of Jammu & Kashmir was started after the partition of India in 1947. From 1947 to 1960s the Jammu & Kashmir was not disturbed and the situation of Kashmir changed radically in the mid 1970s mainly due to the broader political changes in the subcontinent. From the early 1970s Sheikh Abdullah's Party gave a new thought to the idea of agreement. In 1975 the Beg-Partha sarthy agreement popularly known as the (Kashmir Accord) was signed. Under the terms of the 'Accord' the ratification of accession of Jammu and Kashmir to Indian Union by the Kashmir constituent Assembly under the Bakshi Ghulam Mohd. regime was accepted by the Sheikh. While it was agreed that legislation by the Centre on the concurrent list could be reviewed by the Jammu and Kashmir legislature, Article 356 of Indian constitution will remain in force. The high Court of the State will remain in force. The high court of the State will remain under the jurisdiction of the Supreme Court of India. Kashmir, at present is taken as a disturbed political as well as cultural unit in the ethnically plural society of India. Its ethnic distribution glaringly reflects the racial, regional, cultural and linguistic differentiation of its people.

Design

In the present multiple design study had a $3 \times 3 \times 2$ Factorial Design was used. There were three groups Non Activists, Activists and Hindus, with three levels of socio-economic status, i.e. High, Middle and Low from two Educational levels, i.e. illiterate and literate. Design of the study is Diagramticaly presented below.

Sample Design:

Groups

Non-Activists	Activists	Hindus
HSES MSES LSES	HSES MSES LSES	HSES MSES LSES
IL. LI. IL LI IL LI	IL LI IL LI IL LI	IL LI IL LI IL LI

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Sample :

The sample of the study was drawn from three different groups namely, Non-Activists, Activists and Hindus. 120 each from the group further sample was split on the basis of educational background. Two levels of education, literate and illiterate, three levels of socio-economic status, high socio-economic status (HSES), middle socio-economic status (MSES) and low socio-economic status (LSES) were taken into consideration. Subjects whose family's monthly income was between Rs. 2000/- per month to Rs. 4000/- were placed in the low socio-economic status, subjects having monthly income Rs. 4000/- to Rs. 8000/- per month were placed in the middle socio-economic status. Subjects having above 10,000 per month were placed in the high socio-economic status. 120 from each group respectively consisted as the sample of the study. 40 subjects from high socio-economic status, 40 from middle socio-economic status and 40 from low socio-economic status where 20 subjects illiterate and 20 literate were taken from three different groups. Table given below indicates the break up of the sample of study.

The selection of subjects was according to following sample plan.

Table 3.1

Groups	*Number of Subjects*
Non Activists	120
Activists	120
Hindus	120
Total	360

Table 3.2

Groups	*High SES*	*Middle SES*	*Low SES*	*Total*
Non-Activists	40	40	40	120
Activists	40	40	40	120
Hindus	40	40	40	120
Total	120	120	120	120

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Table-3.3

Groups	*Illiterate*	*Literate*	*Total*
Non Activists	60	60	120
Activists	60	60	120
Hindus	60	60	120
Total	180	180	360

Non-Activists:

They were the subjects who were specifically Muslims had been chosen from three different districts i.e. Srinagar, Baramullah, and Anantnag. 40 subjects had been taken from each District. out of them 20 subjects were illiterate and Literate with three different socio-economic status. i.e.. High, Middle and Low. All subjects were interviewed one by one.

Activists:

120 Activists had been taken from three different districts i.e. Srinagar, Baramullah and Anathnag.40 Subjects had been taken from each district, where half of the subjects were illiterate and another half was literate with three different socio economic status i.e. High, Middle and Low. All Activists had been interviewed from their secret places with help of resource person.

Hindus:

120 Hindu subjects had taken from the different Migrated camps in Jammu, Delhi and Kashmir with their socio-economic status and educational background. Every subject had been interviewed separately with out any force or tension.

Variables

Prejudice

Prejudice has been defined in a variety of ways, and there is no clear consensus on a generally accepted meaning of the term (Ehrlich, 1973). Prejudice is a preconceived judgement, for others a pattern of hostility, and for others a collection of normative precepts regarding appropriate behaviour. However, most social psychologists (for example, Krech, Krutchfied and Ballachey, 1962; Simplestic and Yurger, 1972) regard prejudice as an attitude more specifically, as a simplistic, hostile attitude toward a group of people and the individuals in that group. Thus, prejudice involves more

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than prejudgement in which one makes a judgement or decision before all the relevant information was available. A prejudgement becomes a prejudice only when it was not open to revision in the light of new information (Allport,1954). Thus, for example. the Arab who is prejudiced toward Israelis not only holds a simplistic, hostile attitude, but ignores or distorts information that challenges that attitude. The most common objects of prejudice are ethnic groups and minority groups. An ethnic group is a collection of people having a common racial or national background, a common culture and language, or a combination of these characteristics (Harding, Proshansky, Kertner and Chein, 1969). A minority group is usually, but not necessarily, an ethnic group, its distinguishing characteristic is not necessarily that it is a minority in numbers but that it is a minority position in terms of power, status, and wealth (Simpson and Yunger, 1972). There will always be differences among groups in a variety of characteristics, and in a pluralistic and democratic society these differences should be acknowledged and respected with fair treatment available to all regardless of group identity.

Identity

The evolution of identity is based upon the inherent need of human beings to feel that he or she belong to some particular or "special' kind of people. One needs to know that one belongs to a special ethnic group or religious group, in which one may participate in its customs, rituals, and ideologies, or indeed that one prefers to participate in movements destined to changes or the social structure. The youth's identity gives definition to his or her environment. Since the advent of human society till date, emergence of world crisis may perhaps be attributed to the rise of one or the other forms of Identity. The term Identity Crisis refers to the necessity to resolve the transitory failure to form a stable identity, or a confusion of roles. Each successive stage, in fact, "is a potential crisis because of a radical change in perspective". The identity crisis, however, may seem particularly dangerous because the whole future of the individual as well as the next generation appears to depend on it.

Alianation

Alienation has been invoked to account for such diverse activities as crime, alcoholism, racial prejudice, labour unrest, delinquent children and mental illness, until it seems to be the root

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of all evil, just as the devil was a century ago. Because alienation has most frequently been defined in terms of its manifestation, rather than in terms of manupulable antecedent.

There has been a great deal of unproductive controversy concerning the real nature of alienation. Inevitably, the manifestation of alienation vary from one social group to another, depending on the discrepancy between their current social situation and what they have expected to encounter. There is frequently the implication that alienated individuals are out of tune with their society and are not getting much satisfaction from living in their current situation. There is usually also the implication that they would be happier if society changed or if they change so as to conform more to the shared expectation of the majority.

Seeman (1959) has suggested a clarification in the use of alienation that is especially congenial to psychologists:

Alienation is here taken from the social-psychologists' View, presumably a task for subsequent experimental and analytical research, is to determine (a) the social conditions that produce these five variants of alienation, or (b) their behavioural consequences a more researchable statement of meaning is sought.

Seeman further suggested that alienation has been used with at least five separate meanings that need to be distinguished:

1. Powerlessness: The expectancy of probability held by the individual that his own behaviors cannot determine the occurrence of the outcomes, or reinforcement he seeks.
2. Meaninglessness: The individual is unclear as to what he ought to believe, when the individuals minimal standard for clarity in decision making are not met.
3. Normlessness: High expectancy that socially unapproved behaviour are required to achieve given goals.
4. Isolation: The experience of those who assign low reward value to goals or beliefs that are typically highly valued in a given society.
5. Self-Estrangement: Loss of intrinsic meaning or pride in current work so that individual performs only for anticipated rewards.

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Tool Used :

In order to study the strength of different dimensions of identity, alienation and prejudice, these following three different tests have been used. The identity scale by M.G. Husain and S. Suri, the prejudice scale by H.R. Khan and the alienation Scale was developed by the investigator in accordance with the objectives of the study were used.

Identity scale:

This scale was developed by Husain and Suri (1992) . It covers four dimensions of identity namely, religious, national, cultural and linguistic identity. The scale consists of twenty four items, which is divided into four parts. Item one to six comes under religious identity, statements from seven to twelve under national identity, thirteen to eighteen comes under cultural identity and last nineteen to twenty four come under linguistic identity. This scale yields religious, national, cultural and linguistic identity as well as total identity scores. Each kind of identity was based on responses given by the subjects in each category. National identity is expressed in terms of positive feelings and affiliation towards the nation. The cultural identity is in terms of their positive attachment towards culture, linguistic in terms of language and religions in terms of their religion.

Reliability of the identity scale:

Method	*N*	*Y*
Split Half	1000	.70
Test-Retest	400	.63

Prejudice scale :

This scale was developed by H. R. Khan. It covers two dimensions of prejudice, namely religious and cultural . This scale consists of ten items, which is divided into two parts. Items one to four comes under cultural prejudice and five to ten comes under religious prejudice.

Alienation scale:

This scale was developed according the need and the main objective of the study. It covers thirty-six items three different responses i.e. "Yes" "No" and Can't say " of alienation which has

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been divided in to five dimensions i.e. economic conditions, political power, lack of equal opportunities to youth, reaction to suppression, provocation and mistrust. The reliability of this scale is as under:

Reliability of the Alienation scale

Correlation	*Odd*	*Even*
Odd	1.000	.2521
Even	.2521	1.000

P=.000 P= .

Procedure

The study was carried out in different districts i.e. Srinagar, Baramullah and Anathnag with different three groups Non Activists, Activists and Hindus. 120 subjects were drawn from each district, where 40 had been taken from each group. Subjects were randomly selected from different districts. Non-activists, Activists were selected in Kashmir and Hindus had been interviewed in different camps out side of the state on the basis of their district. Activists had been interviewed on the contact level with the help of resource person. Activists had been interviewed individually as well as in groups as per their availability. For administering the scales first of all proper rapport was established with them and then purpose of the study was explained to them. They were also asked about their family's monthly income so that they could be properly place into three income categories viz. High socio-economic status, middle socio-economic status and low socio-economic status. Instructions were given to facilitate them to fill up the questionnaires properly. All the three Scales, i.e., Identity, Prejudice and Alienation Scale were administered on all the 360 subjects.

Analysis of Data and Interpretation of results:

The data had been analysed with the help of three different statistical techniques like analysis of variance, correlation and t-test. Analysis of variance was applied to show the comparison among three different groups i.e. A (Non Activists), B (Activists) and C (Hindus) and the correlation was used to show the relation between different variables and their dimensions. They were identity, prejudice and alienation. Likewise t-test showed the difference among different groups on three variables namely identity, prejudice and alienation.

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4

Results and Interpretation

The present research was carried out to examine the relative strength of Identity and its different dimensions, Prejudice and Alienation as correlate of unrest in the state of Jammu & Kashmir. This study employed 3 x 3 x 2 factorial study. Subjects were drawn from three different backgrounds, i.e. Non Activists, Activists and Hindus of Kashmir valley, belonging to different socio economic status and Educational Background. The sample were taken from three different districts namely Srinagar, Baramullah and Anantnag. This 3x3x2 factorial study had 18 subgroups formed on the basis of group affiliations (Non Activists, Activists and Hindus), socio economic status (High, Middle low), and educational background (Illiterate and Literate). Obtained data were analyzed with the help of ANOVA, 't' test and Correlation to see the difference between three different groups and interrelationship among different variables. The results had been shown in the following three sections I, II and III .

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***Section –I* Analysis of variance**

Table 4.1 : Composite identity

The following table shows composite identity scores of the three groups i.e. Non activists, Activist and Hindus from different socio economic status and educational background.

Source of Variance	*Sum of Squares*	*df*	*Mean Squares*	*F*	*P*
A	90.604	2	45.302	6.124	002
B	3.854	2	1.927	.260	.771
C	.894	1	.849	.115	.735
A B	66.982	4	16.745	2.264	.062
A C	7.493	2	3.747	.507	.603
B C	38.043	2	19.021	2.571	.078
A B C	14.066	4	3.517	.475	.754
Error within	2529.785	342	7.397		
Total		359			

A = Three groups(Non Activists, Activists and Hindus)
B = SES: Socio economic status (High Middle and low)
C = EB: Educational Background (Illiterate and Literate)

The above table shows that all the subjects from three groups i.e. Non Activists, Activists and Hindus differed significantly with each other on composite identity scores. In other words they are different from one another in respect of their identity. The F-ratios 6.124 is significant. The socio economic status (S E S) and educational background (E B) did not show any significance of difference on identity scores. The interaction between A (Three Groups) B (Socio economic status) and C (Educational Background) did not show their significant impact on identity scores. The interaction between A, B and AC and BC did also not show any significant difference on identity scores. It can be said that identity scores of three groups irrespective of socio economic status and educational background differ significantly. Other factors, i.e. educational background and socio economic status did not show any significant impact.

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Table 4.2 : Religious identity

The following table shows the comparison among three groups i.e. Non Activists, Activists and Hindus on the level of religious identity scores.

Source of Variance	Sum of Squares	df	Mean Squares	F	P
A	24.835	2	12.916	10.323	.000
B	.745	2	.372	.297	.743
C	1.261	1	1.261	1.008	.316
A B	.581	4	.145	.166	.977
A C	2.142	2	1.071	.856	.426
B C	.736	2	.368	.294	.745
A B C	3.130	4	.782	.625	.645
Error within	427.969	342	1.251		
Total		359			

The following table shows all the subjects from three groups i.e. Non Activists, Activists and Hindus differed significantly on religious identity scores. In other words they are different from one another in respect their religious identity. The F- ratios 10.323 is highly significant. The socio economic status (SES) and Educational Background (EB) did not show any significance of difference. The interaction between A (three groups) and C and B (socio-economic status) and C (educational background) did not show significant impact on religious identity. Similarly, interaction among A and B and AB and C did not show any significance of difference on religious identity scores.

Table 4.3 National Identity

The following table shows the comparison among three groups i.e. Non Activists, Activists and Hindus on the level of National Identity scores.

Source of Variance	Sum of Squares	df	Mean Squares	F	P
A	.891	2	.446	.284	.753
B	5.776	2	2.888	1.840	.160
C	.021	1	.021	.013	.908
A B	7.309	4	1.827	1.164	.326
A C	.711	2	.355	.227	.797
B C	.640	2	.320	.204	.816
ABC	2.005	4	.501	.319	.865
Error within	536.764	342	1.569		
Total		359			

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The above table shows all the subjects from three groups i.e., Non Activists, Activists and Hindus did not differ significantly on National identity scores. Three groups, A (Non Activists, Activists and Hindus) and B (socio economic status) and C (educational background) did not show any significance of difference on the National identity. The interaction among ABC also follow the suit.

Table 4.4 : Cultural identity

The following table shows the comparison among three groups i.e. Non Activists, Activists and Hindus on cultural identity.

Source of Variance	*Sum of Squares*	*df*	*Mean Squares*	*F*	*P*
A	57.070	2	28.535	21.575	.000
B	5.881	2	2.940	2.223	.475
C	.678	1	.678	.512	.059
A B	12.163	4	3.041	2.299	.779
A C	.663	2	.331	.251	.811
B C	.553	2	.277	.209	.441
ABC	4.973	4	1.243	.940	.441
Error within	452.329	342	1.323		
		359			

The above table shows that the three groups i.e., Non Activists, Activists and Hindus, differed significantly on the level of cultural identity scores. The Socio economic status (S E S) has no significant effect on the cultural identity scores. However, the interactions between / among (ABC) different factors also did not show any significant effect, but educational background established its effect on cultural identity scores.

Table 4.5 : Linguistic identity

The following table shows the comparison among three groups i.e. Non Activists, Activists and Hindus on the level of linguistic identity .

Source of Variance	*Sum of Squares*	*df*	*Mean Squares*	*F*	*P*
A	11.632	2	5.816	2.032	.133
B	11.456	2	5.728	2.001	.137
C	1.866	1	1.866	.652	.420
A B	9.859	4	2.465	.861	.488
A C	3.921	2	1.961	.685	.505
B C	39.141	2	19.571	6.836	.001
A B C	11.000	4	2.750	.961	.429
Error within	979.083	343	2.863		
Total		359			

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The above table shows that all the subjects from three groups i.e. Non Activists, Activists and Hindus, did not differ significantly with each other on linguistic identity. In other words they are not different from one another in respect of their linguistic identity. The interaction among AB, AC and ABC show insignificant impact on linguistic identity scores but interaction between Band C show (socio-economic status and educational background) show significant impact. In other words Socio economic status and Educational background in combination of each other affect the linguistic identity scores.

Table 4.6 : Prejudice:

The following table shows the comparison among three groups i.e. Non Activists, Activists and Hindus, from different socio economic status and educational background on level of Prejudice scores.

Source of Variance	*Sum of Squares*	*df*	*Mean Square*	*F*	*P*
A	8.993	2	4.496	2.176	.115
B	.463	2	.232	.112	.894
C	7.855	1	7.855	3.801	.05
A B	4.773	4	1.193	.577	.679
A C	3.191	2	1.595	.772	.463
B C	.550	2	2.075	.133	.875
A B C	2.978	4	.745	.360	.837
Error within	706.814	342	2.067		
Total		359			

The above table shows that there is no significant difference among three groups on Prejudice scores. The socio-economic status (S E S) and interaction among different factors also did not show any influence on Prejudice scores. But the Education level showed its significant impact and illiterates differed significantly from the literates.

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Table 4.7 : Alienation

The following table shows the comparison among three groups i.e. Non Activists, Activists and Hindus, on the level of alienation scores.

Source of variance	Sum of Squares	df	Mean Squares	F	P
A	1.363	2	.681	.065	.937
B	8.063	2	4.031	.387	.680
C	2.630	1	2.630	.252	.616
A B	29.919	4	7.480	.717	.581
A C	21.191	2	10.596	1.016	.363
B C	58.182	2	29.091	2.790	.063
A·B C	27.019	4	6.755	.648	.629
Error within	3566. 439	342	10.428		
Total		359	-		

The above table shows that three groups i.e. Non Activists, Activists and Hindus did not differ significantly from each other on Alienation scores. The socio economic status (SES) and interaction among different factors did not show any influence on Alienation scores . Thus A (three groups) B (socio economic status) and C (educational background) did not show any significance of difference on the Alienation scores.

Section II 't' test:

Table 4.8

The following table shows the significance of difference between two groups i.e. Non Activists, Activists, on the level of religious identity.

Groups	N	Mean	SD	t	df	P
G1	120	3.1583	1.188			
G2				120	3.3917	1.048

G1 = Non Activists
G2 = Activists

The above table shows that no significance of difference was found between two groups on the level religious identity.

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Table 4.9

The following table shows the significance of difference between two groups i.e. Non Activists and Activist, on the level of National identity.

Groups	N	Mean	SD	t	df	P
G1	120	3.9167	1.345	.37	238	.712
G2	120	3.9750	1.088			

G1 = Non Activists
G2 = Activists

The above table shows that no significance of difference was found between two groups on the level of National identity.

Table 4.10

The following table shows the significance of difference between two groups i.e. Non Activists and Activists, on the level of cultural identity .

Groups	N	Mean	SD	t	df	P
G1	120	3.5167	1.237	.47	238	.641
G2	120	3.5917	1.254			

G1 = Non Activists
G2 = Activists

The above table shows that no significance of difference was found between two groups on the level of cultural identity.

Table 4.11

The following table shows the significance of difference between two groups i.e. Non Activists and Activists, on the linguistic identity.

Groups	N	Mean	SD	t	df	P
G1	120	6.7417	1.751	1.63	238	.104
G2	120	6.3750	1.730			

G1 = Non Activists
G2 = Activists

The above table shows that no significance of difference was found between two groups on the level of linguistic identity.

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Table 4.12

The following table shows the significance of difference between two groups i.e. Non Activists and Activists, on the level of prejudice scores.

Groups	*N*	*Mean*	*SD*	*t*	*df*	*P*
G1	120	2.1333	1.472	.55	238	.581
G2	120	2.0250	1.564			

G1 = Non Activists
G2 = Activists

The above table shows that no significance was found between two groups on the level of prejudice.

Table 4.13

The following table shows the significance of difference between two groups i.e. Non Activists and Activists, on the level of alienation.

Groups	*N*	*Mean*	*SD*	*t*	*df*	*P*
G1	120	15.9250	3.443	.02	238	.985
G2	120	15.9167	3.601			

G1 = Non Activists
G2 = Activists

Above table shows that no significance of difference was found between two groups on the level of alienation.

Table 4.14

The following table shows the significance of difference between two groups i.e. Non Activists and Hindus, on the level of religious identity.

Groups	*N*	*Mean*	*SD*	*t*	*df*	*P*
G1	120	3.1583	1.188	2.91	238	.004
G2	120	2.7333	1.075			

G1 = Non Activists
G2 = Hindus

The above table shows that the two groups differed significantly on the level of religious identity.

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Table 4.15

The following table shows the significance of difference between two groups i.e. Non Activists, and Hindus, on the level of National identity.

Groups	N	Mean	SD	t	df	P
G1	120	3.9167	1.345	.64	238	.524
G2	120	4.0250	1.286			

G1 = Non Activists
G2 = Hindus

The above table shows that no significance of different between two groups on the level of national identity.

Table 4.16

The following table shows the significance of difference between two groups i.e. Non Activists and Hindus, on the level of cultural identity.

Groups	N	Mean	SD	t	df	P
G1	120	3.5167	1.237	6.07	238	.000
G2	120	2.6500	.958			

G1 = Non Activists
G2 = Hindus

The above table shows that the two groups differed significantly on the level of cultural identity.

Table 4.17

The following table shows the significance of difference between two groups i.e. Non Activists and Hindus, on the level of linguistic identity .

Groups	N	Mean	SD	t	df	P
G1	120	6.7417	1.245	.26	238	.793
G2	120	6.8000	1.688			

G1 = Non Activists
G2 = Hindus

The above table shows that no significance of difference was found between two groups on the level of linguistic identity.

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Table 4.18

The following table shows the significance of difference between two groups i.e. Non Activists and Hindus, on the level of prejudice.

Groups	*N*	*Mean*	*SD*	*t*	*df*	*P*
G1	120	2.1333	1.472	1.34	238	.183
G2	120	2.3667	1.223			

G1 = Non Activists
G2 = Hindus

The above table shows that no significance of difference was found between two groups on the level of prejudice .

Table 4.19

The following table shows the significance of difference between two groups i.e. Non Activists and Hindus, on the level of alienation.

Groups	*N*	*Mean*	*SD*	*t*	*df*	*P*
G1	120	15.9250	3.443	.53	238	.593
G2	120	15.7167	2.521			

G1 = Non Activists
G2 = Hindus

The above table shows that no significance of difference was found between two groups on the level of alienation.

Table 4.20

The following table shows the significance of difference between two groups i.e. Activists and Hindus, on the level of religious identity .

Groups	*N*	*Mean*	*SD*	*t*	*df*	*P*
G1	120	3.3917	1.048	.481	238	.000
G2	120	2.7333	1.075			

G1 = Activists
G2 = Hindus

The above table shows that the two groups differ significantly on the level of religious identity .

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Table 4.21

The following table shows the significance of difference between two Groups i.e. Activists and Hindus, on the level of National identity.

Groups	*N*	*Mean*	*SD*	*t*	*df*	*p*
G1	120	3.9750	1.088	.33	238	.745
G2	120	4.0250	1.286			

G1 = Activists
G2 = Hindus

Above table shows that no significance of difference was found between two groups on the level of national identity.

Table 4.22

The following table shows the significance of difference between two groups i.e. Activists and Hindus, on the level of cultural identity.

Groups	*N*	*Mean*	*SD*	*t*	*df*	*P*
G1	120	3.1583	1.188	2.91	238	.004
G2	120	2.7333	1.075			

G1 = Activists
G2 = Hindus

The above table shows that significance of difference was found between two groups on the level of cultural identity.

Table 4.23

The following table shows the significance of difference between two groups i.e. Activists and Hindus, on the level of linguistic identity scores.

Groups	*N*	*Mean*	*SD*	*t*	*df*	*P*
G1	120	6.3750	1.730	1.93	238	.055
G2	120	6.8000	1.688			

G1 = Activists
G2 = Hindus

The above table shows that the two groups differ significantly on the level of linguistic identity.

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Table 4.24

The following table shows the significance of difference between two groups i.e. Activists and Hindus, on the level of Prejudice.

Groups	N	Mean	SD	t	df	P
G1	120	2.0250	1.564	1.89	238	.061
G2	120	2.3667	1.223			

G1 = Activists
G2 = Hindus

The above table show that no significance of difference was found between two groups on the level of Prejudice .

Table 4.25

The following table shows the significance of difference between two groups i.e. Activists and Hindus, on the level of alienation.

Groups	N	Mean	SD	t	df	P
G1	120	15.9167	3.601	.50	238	.619
G2	120	15.7167	2.521			

G1 = Activists
G2 = Hindus

The above table shows that no significance of difference was found between two groups on the level of alienation.

Section II Socio-economic status (High, Middle and Low)

Table 4.26

The following table shows the significance of difference between two groups i.e. high socio economic status and middle socio economic status, on the level of religious identity.

Group	N	Mean	SD	t	df	P
G1	120	2.7833	1.139	3.10	238	.002
G2	120	3.2500	1.190			

G1 = High socio economic status
G2 = Middle socio economic status

The above table shows that significance of difference was found between two groups on the level of religious identity.

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Table 4.27

The following table shows the significance of difference between two groups i.e. high socio economic status and middle socio economic status, on the level of National identity.

Groups	*N*	*Mean*	*SD*	*t*	*df*	*P*
G1	120	3.7917	1.243	1.81	238	.072
G2	120	4.0833	1.254			

G1 = High socio economic status
G2 = Middle socio economic status

The above table shows that no significance of difference was found between two groups i.e. high socio economic status and middle socio economic status, on the level of national identity.

Table 4.28

The following table shows the significance of difference between two groups i.e. high socio economic status and middle socio economic status, on the level of cultural identity.

Groups	*N*	*Mean*	*SD*	*t*	*df*	*P*
G1	120	3.0833	1.127	2.97	238	.003
G2	120	3.5417	1.256			

G1 = High socio economic status
G2 = Middle socio economic status

The above table shows that significance of difference was found between two groups on the level of cultural identity.

Table 4.29

The following table shows the significance of difference between the two groups i.e. high socio economic status and middle socio economic status on the level of linguistic identity.

Groups	*N*	*Mean*	*SD*	*t*	*df*	*P*
G1	120	6.4667	1.523	.67	238	.503
G2	120	6.3250	1.745			

G1 = High socio economic status
G2 = Middle socio economic status

The above table shows that no significance of difference was found between two groups on the level of linguistic identity.

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Table 4.30

The following table shows the significance of difference between two groups i.e. high socio economic status and middle socio economic status, on the level of prejudice.

Groups	N	Mean	SD	t	df	P
G1	120	2.3667	1.365	1.67	238	.097
G2	120	2.0500	1.571			

G1 = High socio economic status
G2 = Middle socio economic status

The above table shows that no significance of difference was found between two groups on the level of prejudice.

Table 4.31

The following table shows the significance of difference between two groups i.e. high of socio economic status and middle socio economic status, on the level of alienation.

Groups	N	Mean	SD	t	df	P
G1	120	16.1417	2.999	.30	238	.764
G2	120	16.0167	3.432			

G1 = High socio economic status
G2 = Middle socio economic status

The above table shows that no significance of difference was found between two groups on the level of Alienation.

Table 4.32

The following table shows the significance of difference between two groups i.e. middle socio economic status and low socio economic status, on the level of religious identity.

Groups	N	Mean	SD	t	df	p
G1	120	2.7833	1.139	3.35	238	.001
G2	120	3.2500	1.015			

G1 = Middle socio economic status
G2 = Low socio economic status

The above table shows that significance of difference was found between two groups on the level of religious identity.

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Table 4.33

The following table shows the significance of difference between two groups i.e. middle socio economic status and low socio economic status, on the level of National identity.

Groups	*N*	*Mean*	*SD*	*t*	*df*	*P*
G1	120	3.7913	1.243	1.57	238	.117
G2	120	4.0417	1.219			

G1 = Middle socio economic status
G2 = Low socio economic status

The above table shows that no significance of difference was found between two groups on the level of national identity.

Table 4.34

The following table shows the significance of difference between two groups i.e. middle socio economic status and low socio economic status on the level of cultural identity.

Groups	*N*	*Mean*	*SD*	*t*	*df*	*P*
G1	120	3.0833	1.127	.32	238	.747
G2	120	3.1333	1.263			

G1 = Middle socio economic status
G2 = Low socio economic status

The above table shows that no significance of difference was found between two groups on the level of cultural identity.

Table 4.35

The following table shows the significance of difference between the two groups i.e. middle socio economic status and low socio economic status, on the level of linguistic identity.

Groups	*N*	*Mean*	*SD*	*t*	*df*	*P*
G1	120	6.4667	1.523	3.05	238	.00
G2	120	7.1250	1.813			

G1 = Middle socio economic status
G2 = Low socio economic status

The above table shows that a very high significance of difference was found between two groups on the level linguistic identity.

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Table 4.36

The following table shows the significance of difference between two groups i.e. middle socio economic status and low socio economic status, on the level prejudice.

Groups	N	Mean	SD	t	df	P
G1	120	2.3667	1.365	1.48	238	.139
G2	120	2.1083	1.333			

G1 = Middle socio economic status
G2 = Low socio economic status

The above table shows that no significance of difference was found between two groups on the level of prejudice.

Table 4.37

The following table shows the significance of difference between two groups i.e. middle socio economic status and low socio economic status, on the level of Alienation.

Group	N	Mean	SD	t	df	P
G1	120	16.1417	2.999	1.86	238	.064
G2	120	15.4000	3.179			

G1 = Middle socio economic status
G2 = Low socio economic status

The above table shows that no significance of difference was found between two groups on the level of alienation.

Table 4.38

The following table shows the significance of difference between two groups i.e. high socio economic status and low socio economic status , on the level of religious identity.

Groups	N	Mean	SD	t	df	p
G1	120	3.2500	1.190	.00	238	1.000
G2	120	3.2500	1.015			

G1 = High socio economic status
G2 = Low socio economic status

The above table shows that no significance of difference was found between the two groups on the level of religious identity.

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Table 4.39

The following table show the significance of difference between two groups i.e. high socio economic status and low socio economic status, on the level of national identity.

Groups	N	Mean	SD	t	df	P
G1	120	4.0833	1.254	.26	238	.794
G2	120	4.0417	1.219			

G1 = High socio economic status
G2 = Low socio economic status

The above table shows that no significance of difference was found between two groups on the level of national identity.

Table 4.40

The following table shows the significance of difference between two groups i.e. high socio economic status and low socio economic status, on the level of cultural identity.

Groups	N	Mean	SD	t	df	P
G1	120	3.5417	1.256	2.51	238	.013
G2	120	3.1333	1.263			

G1 = High socio economic status
G2 = Low socio economic status

The above table shows that the two groups differed significantly on the level of cultural identity.

Table 4.41

The following table shows the significance of difference between two groups i.e. high socio economic status and low socio economic status, on the level of linguistic identity.

Groups	N	Mean	SD	t	df	P
G1	120	6.3250	1.745	3.48	238	.001
G2	120	7.1250	1.813			

G1 = High socio economic status
G2 = Low socio economic status

The above table shows that significance of difference was found between two groups on the level of linguistic identity.

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Table 4.42

The following table shows the significance of difference between two groups i.e. high socio economic status and low socio economic status, on the level of prejudice.

Groups	N	Mean	SD	t	df	P
G1	120	2.0500	1.571	.31	238	.757
G2	120	2.1083	1.333			

G1 = High socio economic status
G2 = Low socio economic status

The above table shows that no significance of difference was found between two groups on the level of prejudice.

Table 4.43

The following table shows the significance of difference between two groups i.e. high socio economic status and low socio economic status, on the level of alienation.

Groups	N	Mean	SD	t	df	p
G1	120	16.0167	3.432	1.44	238	.150
G2	120	15.4000	3.179			

G1 = High socio economic status
G2 = Low socio economic status

The above table shows that no significance of difference was found between two groups on the level of alienation.

Section III Educational Background (Illiterate and Literate)

Table 4.44

The following table shows the significance of difference between two i.e. illiterate and literate, on the level of religious identity.

Group	N	Mean	SD	t	df	P
G1	180	3.0722	1.139	.37	358	.711
G2	180	3.1167	1.135			

G1 = Illiterate
G2 = Literate

The above table shows that no significance of difference was found between two groups on the level of religious identity.

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Table 4.45

The following table shows the significance of difference between two groups i.e. illiterate and literate, on the level of National identity.

Groups	N	Mean	SD	t	df	P
G1	180	3.9667	1.153	.08	358	.93
G2	180	3.9778	1.328			

G1 = Illiterate
G2 = Literate

The above table shows that no significance of difference was found between two groups on the level of national identity.

Table 4.46

The following table shows the significance of difference between two groups i.e. illiterate and literate, on the level of cultural identity.

Groups	N	Mean	SD	t	df	P
G1	180	3.3611	1.227	1.67	358	.095
G2	180	3.1444	1.229			

G1 = Illiterate
G2 = Literate

The above table shows that no significance of difference was found between two groups on the level of cultural identity.

Table 4.47

The following table shows the significance of difference between the two groups i.e. illiterate and literate, on the level of linguistic identity.

Groups	N	Mean	SD	t	df	P
G1	180	6.6833	1.699	.49	358	.626
G2	180	6.5944	1.761			

G1 = Illiterate
G2 = Literate

The above table shows no significance difference was found between the two groups on the level of linguistic identity.

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Table 4.48

The following table shows the significance of difference between two groups i.e. illiterate and literate, on the level of prejudice.

Groups	*N*	*Mean*	*SD*	*t*	*df*	*P*
G1	180	2.3056	1.442	1.74	358	.083
G2	180	2.0444	1.410			

G1 = Illiterate
G2 = Literate

The above table shows that no significance of difference was found between two groups on the level of prejudice.

Table 4.49

The following table shows the significance of difference between two groups i.e. Illiterate and Literate, on the level alienation.

Groups	*N*	*Mean*	*SD*	*t*	*df*	*P*
G1	180	15.9611	3.409	.64	358	.523
G2	180	15.7444	3.016			

G1 = Illiterate
G2 = Literate

The above table show that no significance of difference was found between two groups on the level of alienation .

Section III Correlation

Table 4.50

The following table shows the correlation between Education, Socio-economic status with different dimension of identity i.e. religious national, cultural and linguistic identity with prejudice and alienation.

	SES	*RI*	*NI*	*CI*	*LI*	*Prej.*	*Alien.*
Edu	.0855						
RI	.0194	.680					
NI	.0100	.0100	-.0297				
CI	.0881	.1086	.0466	.0319			
LI	.0257	-.0509	.0345	.0446	-.0237		
Prej	.0914	-.0129	-.0840	.02663	.0413	.0132	
Alen	.0337	.0519	.0206	.1154	.1924	.0385	.0247

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The above table shows that the correlation between cultural identity and religious identity is significant. Moreover the relationship between cultural identity and alienation as well as alienation. Linguistic identity is also significant. However, the relationship between cultural identity and alienation is also significant.

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5

Discussion

The present research was carried out to examine the strength of Identity, Prejudice and Alienation behind the unrest in the State of Jammu and Kashmir. Identity, a sense of belongingness and sameness, has four different dimensions, i.e., religious identity, national identity, cultural identity and linguistic identity. Prejudice, the negative attitude towards an entire category of the people, involves attitudes, thoughts and beliefs, not actions. It does not necessarily coincide with discriminatory behavior. Alienation has been invoked to account for such diverse activities as crime, alcoholism, racial prejudice, labor unrest, delinquency children and mental illness. It is a attitude one develops due to the certain environment, to do anti social activities or withdraw from the mainstream. In this research three different groups, i.e. Non Activists, Activists and Hindus, from different socio economic status and educational background were taken for the purpose of study. The subjects (N=320) were administered identity scales by Husain and Suri (1992). Prejudice scale by Khan and Alienation scale developed by the researcher according to the need and objectives of the study were also used . Furthermore, the subjects were classified on the basis of their socio economic status i.e. (high, middle and low) and educational background (illiterate and literate). In order to compare the identity, prejudice and alienation scores of three groups from different socio economic status and educational background were obtained. Data were analyzed with the help of analysis of variance and t-test. Correlation of Coefficient was also run in order to see interrelationships among different factors, i.e. identity and its dimensions, prejudice and alienation. The results obtained showed the extent of identity and its different dimension,

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religious, national, linguistic, cultural identity, prejudice and alienation, of different groups and subgroups. The results have been presented into three sections, i.e., I, II & III.

Results obtained with the help of ANOVA (tables 1 to 7 and Graph I-VII) showed that subjects from three groups i.e. Non Activists, Activists and Hindus, are different on different dimensions of identity namely, religious, national, cultural and linguistic. They also showed differences on prejudice and alienation scores. The F-ratio 6.124, (A) is significant (table 4.1 p=.002). However, the groups related to different socio economic status and educational level did not show any difference on their composite identity scores as the F- ratios .260 and .115 (tables 4.1 to 4.5) are insignificant. Interactions among one another i.e. three groups A (Non Activists, Activists and Hindus) and B (socio economic status) and C (educational background) were also found insignificant (table 4.1). This shows that all the three groups differed from one another on their composite identity scores. Moreover, the strength of identity is different among the three groups. Apart from ANOVA, t-test was also used to compare different groups on composite identity and also different dimensions of identity, prejudice and alienation scores. They have been presented separately.

The results shown in tables 1 through 50 obtained with the help of t-test, followed the pattern of results as depicted by ANOVA. The values of t-test revealed that all the groups from three different socio economic status and educational background showed different patterns of results. It means that the subjects of all the three groups have different views as compared to their counterparts. Same trend of results was found with regard to socio economic status, (high, middle and low) and educational background (illiterate and literate). All were having different identity patterns. The obtained values of t-test for three groups were both insignificant as well as significant at different levels of different dimensions of identity scores. In this connection Rutten (1996) examined the relationship between indicators of collective identity, collective self-esteem, religious involvement in ethnic organization and prejudice toward other groups in 42 Jewish and 49 Arab students in the US (age- 18-24). Subjects were administered the collective self-esteem scale (R. Leehtanenj Crocker, 1992), Arab and Jewish Jones and Cartoon, items measuring anti-Arab sentiment, and demographic items. It was found

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that collective identity variables were unrelated to prejudice among the Jewish subjects although the most religious Jewish subjects expressed the least of anti-Arab sentiment.

As mentioned in table 4.2 the three groups i.e. Non Activists, Activists and Hindus, differed significantly on religious identity scores. In other words they are different from one another in respect of their religious identity. The F-ratio 10.323 is highly significant. But socio economic status (SES) and educational background (EB) did not show any significant impact on the scores. The interaction between A (three groups) and C, and B (Socio-economic status) and C (Educational background) did not show significant impact on religious identity. Similarly, interaction among A and B, and AB and C did not show any significance of difference on religious identity scores. This indicates that the socio economic status and the educational background do not count for bringing the significant effect on the degree of religious identity as compared to the groups of Non Activists, Activists and Hindus. Whose results have shown a significant effect on the degree of religious identity. Bochner and Perk's study (1976) seems to be in line with our results as they believed that the 'Muslim Identity (religious) is stronger and most assertive of four religious groups tested by them. This assertiveness towards religion shows that the different ethnic groups defining their personal rejection and disassociation. Moreover, these groups did not show any inclination to live in harmony with one another (ethnic groups) in this country (India). This also shows rivalry among different ethnic groups.

In Table 4.3, scores of all the subjects from three groups, i.e. Non-Activists, Activists and Hindus, did not differ significantly on national identity. Three groups, A (Non-Activists, Activists and Hindus) and B (Socio-economic status) and C (Educational Background) did not show any significance of difference on national identity. The interaction followed the suit. Concerned with the increasing assertiveness of ethnic divides and cleavages in the Indian society, a consensus of public opinion is building up about the necessity of inculcating and developing an Indian National Identity which will claim the first loyalty of the Indianess and will subsume other ethnic identities. The Indian national identity need not , and does not, clash with ethnic identities, (Singh, 1996). It is not an either or question. Each individual has a psychic hierarchy

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of loyalties and, therefore, the national identity is stronger than other sub national identities. The Indian national identity, of necessity, has to be built on the commonness of all Indians. Therefore, religion, caste, ethnicity, language and culture do not provide the basis for the commonness. Our results get support with these findings as well as the findings of Hutnik (1984) who found in her studies that majority groups (the English participant) showed higher national self consciousness than their West Indian counterparts. However their sense of national identity is not strong among the West Indian group, which is contrary to our findings where all the groups had a strong feeling of national identity.

Studies of Husain (1985,1988) too supported the said view points who conducted a studies on the Asian migrants in the United Kingdom. It was concluded, on the basis of obtained results, that Sikhs showed an opposite trend of results as majority of them (96.7%) identified with British nationality. However, this might be due to uprising among the Sikh community during that period for a separate home land hence hostility towards India and depiction of stronger tie with Britain. Elias and Blantan (1987) examined dimensions of ethnic identity in 82 parents (mean age 42.7 years) and 46 children (aged 13-18 years) from Israeli Jewish families who had resided in the U.S. for the last three years. Three components of identity (American, Israili and Jewish) were assessed using three instruments that tapped aspects of behavioral cognitive and affective domains. Our findings are partially supported to this study. Because all the three different groups i.e. Non Activists, Activists and Hindus have shown the strong feeling of national identity. which is contrary to our findings where all the groups had a strong feeling of national identity.

The table 4.4 shows the cultural identity of the three groups i.e., Non-Activists, Activists and Hindus, who differed significantly from one another on cultural identity scores. The socio-economic status (SES) has no significant effect on the cultural identity scores. However, the interaction between (ABC) different factors also did not show any significant effect, but educational background established its effect on cultural identity scores. In this connection our findings are related to Edwards (1987) studied political and cultural identity among 244 black South Africans subjects from three localities indicated the degree of importance of them of 12

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identities, including African, South African, Black, Ciskeian, Xhosa and urban and rural patterns of identity were interpreted in terms of local factors determining cultural and political aspirations. In Gahanis town, Ciskeian identity was seen as a matter mature to South African identity. In rural Chick, Cikeseian identity was highly valued and South African identity was regarded as less important. Certain cultural identities were a political in Grahos town and rural Ciskei and were highly values. In Melitsha, where they had become politicized, they were valued marked by less. In this way present study shown that the significant difference was found between three different groups i.e. Non Activist, Activists and Hindus in relation to the cultural identity.

Suri (1992) examined the relative strength of identity and its different dimensions namely, national, religious, cultural and linguistic in relation to ethnicity and ecology. The results of this study showed that minority groups i.e. Muslims, Sikh and Schedule Caste, maintained their assertive distinctiveness towards their religious, cultural and linguistic identity, whereas for that majority groups (caste Hindus) national identity is very strong. However, it is evident from the results that minority groups feel themselves bound with their groups and try to maintain their distinctive cultural values, religious beliefs and customs of their ethnic group and that is why they have stronger religious, cultural and linguistic identity followed by their majority counterparts. Our findings partially support here results because their more homogeneity in our sample.

Wiberg (1985) hypothesized that there is a strong relationship between social conflict, social identity and ethnicity. According to them social conflict breeds social identity, and social identity breeds social conflict. These social identities are ethnicized. Our findings have shown a similar trend of results. The finding is further supported by Jkunje (1985) who said that cultural awareness increases the identity among ethnic minorities. Libekind (1985) examined the immigrant identity and found that they are different from majority with regard to their cultural identity. This is because of differences in social power, economic differences and disparities in other psychological factors. Noorjehan (1996), studied in order to see the difference between two different ethnic groups i.e. Hindus and Muslims on their different identity level i.e. religious, national cultural and linguistic identity in the state of Manipur. The results showed

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that the ethnic groups of Manipur are different on religious, cultural and national identity. Husain and Suri (1990) also showed that majority groups have higher identity including religious identity. The results too are partially line with our findings.

Larsen's (1992). 2,027 subjects representing district domestic groups and foreign students responded to questions about national identity. Results showed consistency in the placement of responses into ten major national identity components. There was an apparent concordance between foreign students and domestic group-perceptions of U.S. national identity. This adds a dimension of face validity to the central analysis. There was concordance in the ranking of the ten components across all participating groups. This would suggest common identity elements that transude socio-political differences. The Hungarian (155 subjects) Bulgarian (128 subjects), and Greek (24 subjects) samples of university students yielded both unique national identity components and some concordance. Spontaneous representations of national identity appeared to reflect primarily institutionalized national and cultural identity.

The present research showed that the significance of difference was found between two groups i.e. Activists and Hindus of three different socio economic status in relation to linguistic identity. In this connection our findings are related the study done by Jkunje (1985) on Hungarian (155 subjects) Bulgarian (128 subjects) and Greek (24 subjects) samples of university students yielded both unique national identity components and same concordance spontaneous representations of national identity appeal to reflect primarily institutionalized nationalized and cultural identity. Our findings have shown a similar trend of results.

Table 4.5 shows that the three groups of subjects i.e. Non Activists, Activists and Hindus, did not differ significantly with each other on linguistic identity. In other words they are not different from one another in respect of their linguistic identity. The interaction among AB, AC and ABC showed insignificant impact on linguistic identity scores but interaction between B (socio economic status) C (educational background) show significant impact. In other words socio economic status and educational background in combination of each other affect the linguistic identity (scores). As regards the linguistic identity the present study supports the findings of Husain

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(1988) on British sample who found that all the ethno-cultural groups maintain a very strong linguistic identity. Moreover, the Sikhs had the highest identity scores which according to him was Sikh community's alienation from Indian nationality. Our findings too showed that three groups have very strong sense of respective linguistic identity. However, the linguistic identity showed the significant difference between socio economic status and educational background. It indicates that the socio economic status (high, middle and low) bears liner relationship with educational level (illiterate and literate) as they showed their impact on linguistic identity. In this connection a study by Clemart (1992) examined the relationship between identity, language and the status of ethno-linguistic group and also the acculturative consequences of contact between two cultural groups. The author brought together these two traditions of research within the context of English, French relations in Canada. 55 Francophone and 217 Anglophone students originating from majority and minority setting and attending a Canadian Bilingual University completed a questionnaire containing situational indices of identification of first and second language groups. At the group level, similar results were obtained with the qualification that the ethno-linglist evolution of status was important. Important inter-situational variations were noted for all the groups. As a matter of fact identity development is a natural process. Every individual has a tendency to posses or being possessed (Husain, 1996). This tendency provides him not only some sort of satisfaction but also sense of belongingness and feeling of being important. These feelings are reflected in many ways. In this connection the present study have similar trend of results.

The psychological explanations are observed in different manners such as self concept, self actualization, self esteem etc. Among all these the most important is the feeling when one finds himself stronger, important and powerful when he considers to be the part of a lager group or organization. These feelings of being a part of some organization or faith is his identity. By identifying with some one an individual feels part of a larger group of which he is a component. Thus collective or individual success or failure, important, achievement or non-achievement, considered as that of his own (Husain, 1992). In this connection our results related to the different dimensions of the identity i.e. religious, national, cultural

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and linguistic, of three different groups showed differences with one another in relation to the different dimensions of identity. But in relation to the national identity all the subjects did shown any significant difference.

As depicted in tables 4.8 to 4.11 no significant differences were found between Non-Activists and Activists in relation to religious identity, national identity, cultural identity and linguistic identity. Whereas in table 4.14 the religious identity and in table 4.16 cultural identity showed significant difference between two groups i.e. Non Activists and Hindus. However, no significant difference was found on the dimensions like national identity and linguistic identity. In (1991) Phinney identifies a number of components of ethnic identity and examined research linking each component to self esteem. Research generally has found a weak or inconsistent relationship between self esteem and components such as negative stereotypes of one's group, acceptance versus rejection of one's group membership, knowledge about one's group and commitment to the group. Failure to find a clear relationship may be a result of not taking in to account the ethnic group member's relationship to the mainstream culture. Results shown in table 4.26, significance of difference was found between two different socio-economic status groups (High and Middle) in relation to the religious identity. In table 4.30 the significant difference was found between different socio-economic status groups in relation to cultural identity whereas in relation to national identity and linguistic identity no significant difference was found between two socio-economic groups. Noor jehan (1996) studied the communal riots in Manipur. A study of difference between two groups Muslims and Hindus. The results have disclosed that religious and cultural identity are important among the two groups. The linguistic identity due is equally poor of the two ethnic groups i.e., Muslims and Hindus, and about national identity, the respondents have given different views regarding their motherland, i.e. weaker Indian national identity. But whereas in relation to the present study no significant difference was found among three different groups i.e. Non Activists, Activists and Hindus in relation to national identity. All three groups have strong feeling of national identity.

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Husain (1988) examined the relationship between environment and different dimensions of identity using, Deprivation and Socio-Cultural Status Scale. Where the researcher has taken the migrants from different nationalities like India, Pakistan, Bangladesh and Sri Lanka. The results had shown the Bangladeshis have stronger linguistic identity followed by Indians, Pakistanis and Sri Lankans. The Bangladesh as a nation are the most deprived lot in Britain as compared to others. This is why they have shown stronger identity towards their country of origin and mother tongue. The results too are partially line with our findings.

The tables 4.27 showed no significance of difference between two groups i.e. high socio economic status and middle socio economic status, on the level of national identity. Whereas the table 4.28 showed the significance of difference between both the groups of socio economic status (high and middle) in relation to cultural identity was found. But in the same way both the groups did not show any significance of difference in relation to linguistic identity. In relation to the present study the results of three different groups i.e. Non Activists, Activists and Hindus, in relation to the SES (high and low) did not shown any significance of difference. The significant difference was found between two different groups of socio economic status (High and Low) in relation to linguistic identity (Table- 4.41). But in relation to educational background, (Illiterate and Literate) significant difference were found among different dimensions of identity, prejudice and alienation. Identity has been explained in two way, i.e. personality dimension such as self-sameness and continuity of time (Erikson, 1959), self-esteem (Verma,1979) and self concept (Turner, 1980) and interaction between individual and society. Today identity is more important from the point of view of social and cultural value systems which has been termed as social identity by Tajfel. According to Burger and Luckman (1966) identity is performed and maintained as well as modified by social process. The present research showed that the significance difference was found between three different groups i.e. Non Activists, Activists and Hindus in relation to the different dimensions of identity, prejudice and alienation. The significance of difference was found between three different socio economic status and educational background.

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The table 4.32 shows that the religious identity of two groups of socio economic status i.e. (Middle and Low) are significantly different. The socio economic conditions of an individual determine the way he affiliates himself with others differently in the society. As a matter of fact identity (social identity) denotes ones belonging to common and informal groups, e.g. religion, language, nationality etc. Tajfel (1972) defines social identity as the individual's knowledge that he belongs to certain groups, together with some emotional value with significance to him of that membership. The present research shows the no significant difference was found between three different groups i.e. Non Activists, Activists and Hindus in relation to the national identity scores, whereas in relation to the religious identity the significant difference was found.

The table 4.50 shows that the Correlation between socio economic status and cultural identity and religious identity is significant. Wadell and Cairns (1991) the identity preference of 475 students (mean age 17.3 years) from Northern Ireland, 60% of whom were Protestants, using a paired comparison technique that allowed the 4 identities (British, Irish, Ulster and North Irish) to be presented to all respondents. Results suggest that as expected, there was polarization across all identities between Catholics and Protestants and that within these two groups the rank order of the various identities also differed. In particular the term "North Irish" was seen as closely related to the term "Irish" by Catholics but as virtually synonymous with the term " British" by Protestants. Findings suggest the existence of two separate peoples representing two national identities.

As evident from table 4.6 the prejudice scores of three groups, i.e. Non Activists, Activists and Hindus, showed no significant difference (F- ratio = 2.176). The interaction between socio economic status (high, middle and low) with other factors also did not show any influence on prejudice scores. But the education level showed its significant impact and illiterates differ significantly from literates. The illiterates are found to be more prejudiced as compared to literates.

Yueh-Ting, Lee (1996) suggests that the most effective way to improve intergroup or intercultural relations is to admit and to discuss frankly the existing differences and at the same time explain

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that there is nothing wrong with being different. Because we are different, we can only understand each other better if we are aware that we are different. People's stereotypes, when capturing group or cultural differences, one accurate and that understanding and appreciating of group and cultural differences will help us to understand prejudice better and deal with intergroup tensions more effectively. In this connection the present research showed that no significant difference was found between two groups i.e. Non Activists and Activists in relation to the prejudice and also between Activists and Hindus.

Mills, et al. (1995) examined the relationship between prejudice and gender in 147 undergraduates (79 men and 68 women; 119 Whites and 28 non-Whites). Subjects were administered an expression of racial prejudice scale and an acceptance of others scale. Findings indicated that subjects who were more accepting of others were less inclined to express racial prejudice, women tended to be more accepting of others than were men, and Whites tended to express more prejudice than did non-Whites. In this connection the present research shows that no significant difference was found between two groups i.e. Non Activists and Hindus in relation to prejudice.

Hence Present findings different from those of Mills et. al. A historical analysis focusing on explanations typically emerged in response to specific social and historical circumstances. It was suggested that these shifts in theoretical orientation represent responses to substantively different but equally valid questions about the natures of the caused processes involved in prejudice. For such basic casual processes emerge from the analysis that can be combined into an integrative frame work providing a reasonably complete understanding of prejudice (1992). Johnson examined factors leading to anti-Arab prejudice by surveying a random sample of 418 people from Muncie and India. Anti-Arabic prejudice was high in the fall of 1990. Low education and high authoritarianism had the strongest independent relations with this type of prejudice. However, being Protestant versus Catholic was independently related to anti-Arab prejudices than Catholics. Also, an interaction was obtained between race and religious fundamentalism. Specially, White fundamentalists were more prejudiced than Black non-fundamentalists. Some support was found for the idea that those

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who saw Arabs as an economic threat, were more prejudiced. In this connection our results shows the significant difference among two different groups i.e. Non Activists and Hindus in relation to religious identity. Adinarayan (1953) using Bogardus social distance test studied the racial and communal attitudes of Hindu/Muslim respondents before and after independence. His results indicated that the attitudes of the Hindus towards Muslims have undergone tremendous change, for the worse after creation of Pakistan. There seems to be little significant difference between the racial and communal attitudes of men and women in India. The present study shown the significant difference between two different groups i.e. Activists and Hindus in relation to the religious identity. Where as in relation to prejudice no significant difference was found between the two different groups. Dutta (1965) views that females are more religious than males.

Adinarayan's study (1957) indicated that prejudice seems to be directly related to the cognitive background and seem to be clear with increase in personal acquaintances between groups. These results are partly supported by the findings of present study. The significant difference was found between three groups i.e. Non Activists, Activists and Hindus, in relation to the prejudice with three different socio economic status and educational background . But significant difference was found between socio economic status and educational background . The significant difference was found between illiterates and literates.

In a survey 400 of Indian Muslims and their parents of 10th and 11th grades Hassan (1987) found a significant positive correlation between parental behavior, authoritarianism, and prejudice. Parental rejection was correlated with children's level of authoritarianism and prejudice. Seeman (1991) examined the salience of ethnicity at an urban high school from the students' perspective. Data were derived from extensive observation of students by a participant observations whose field work extended over the course of an academic year and included interviews of about 50 students. The relevance of ethnicity tended to be variable, depending on the social and on individual's interpretation of the event. The judgment resulting from this interpretation was linked to structured factors in the society. For the students at this multiethnic school, the articulation of ethnicity stems from issues of rituals, conflict, interest and values.

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The devil of one's ethnic identity centered on prejudiced and internalized oppression. Reactions to the racism included denial, intimidation and defensiveness. The reason of prejudice among different groups in our study is due to different kind of rivalry, discrimination and fear of intimidation at the hand of one another. Thus the findings of present study are in like with these results. Garcia (1984) discussed racial, ethnic, sexual and social class prejudices and biases in the classroom and offers approaches by which negative classroom can effectively eradicate ethnocentrism. It is noted that male-violent ethnocentrism results in discrimination, biases and stereotypes. Six causes of male-violent ethnocentrism are ignorance, unpleasant incidents, folk wisdom, socialization, hard times, colonization and pathological personality. To counteract biases and stereotypes in the classroom, teachers should initially be aware of their own biases and stereotypes. Minorities need their teachers' knowledge, skills and support and it is important to expect as much of minorities as other students. Teachers should also examine the biases and stereotypes held by their students. Student biases are stereotypes caused by unpleasant life events can be countered by the role playing activities that allow students to understand and enjoy interaction with other ethnic groups. In heterogeneous classes, activities should planned that allow students from different ethnic groups to work together or an equal status bases for a sustained time period. It is concluded that the most effective tool for countering classroom discrimination by teacher is eliciting excellence as an expectation for students. In relation to this study the prejudice among three different groups i.e. Non Activists, Activists and Hindus in relation to the different socio economic status (high, middle and low) was found insignificant (Table 4.6) in respect to the prejudice. The Hindus and Muslims are having feeling of both minority and majority due to state and national population.

H.J. Parry (1949) intended to know whether Protestants or Catholics as a group display more prejudice. The results are entirely equivocal: some studies find Catholics more bigoted, some Protestants, and some find no difference. Whither differences have been found, it seems likely that the variation is not due to religious affiliation directly. Thus in regions where Catholics are less educated and of lower socio-economic status, they may show the slightly higher degree of prejudice appropriate to these non-religious

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variables. In communities where Protestants are less educated and of lower status, they seem more prejudiced. Thus results (of prejudice) had shown no significant difference between three groups, i.e., Non-Activists, Activists and Hindus.

Table 4.7 shows the degree of alienation among three groups i.e. Non Activists, Activists and Hindus, who did not differ significantly from each other on alienation scores. The socio economic status (SES) and interaction among different factors did also not show any influence on alienation scores. Thus A (Three groups) B (socio economic status) and C (educational background) showed significance of difference on the alienation scores. Calabrese in (1988) investigated alienation by using an alienation scale and a demographic questionnaire to 31 female and 17 male 9th grades.

Results indicated that subjects with lower birth positions and with younger mothers experienced more alienation than subjects of higher positions or older mothers. Subjects with high religious commitments and subjects who worked , experienced fewer feeling of powerlessness than did their less religious or unemployed peers. It was suggested that the schools can help to reduce alienation among adolescents by increasing human contact between the adolescents and a significant adult who demonstrated a sense of love.

Harvey and David (1986) examined the construct validity of Seeman's (1959 , 1971) concept of alienation. Those original sources that Seeman employed in formulating his five meanings of alienation are revived to test the extent to which Seeman preserved the classical meanings of " alienation " in his operational concepts. It was shown that in 4 of the 5 meanings of alienation (powerlessness, meaninglessness, anomie, and self- estrangement) there are sufficient interpretive errors that are serious enough to challenge the usefulness of Seeman's operational project and the result. It is concluded that Seeman, by misinterpreting his sources, has failed to ground his work in the traditional alienation literature. It was also contended that Seeman's operational meanings could have been derived from social learning theory and that the derivation attempts are basically superfluous to his final meanings.

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Calabrese (1990) examined the levels of alienation among adolescents from traditional and non-traditional backgrounds to determine whether family variables (religious affiliation and religious commitment) and economic factors, were related to levels of alienation, 1064 students from grades 7-12 were surveyed with 'Dean alienation scale' (Dean, 1961). Subjects from traditional two-parent families with a strong religious commitment were more alienated than their peers. Alienation was directly related to the socio-economic status of the subjects parents and to the subjects grade level. Moreover, the relationship between cultural identity and alienation as well as between alienation and linguistic identity among three groups i.e. Non Activists, Activists and Hindus with different dimensions of identity, prejudice and alienation. In this connection the present research showed that no significance of difference was found between two different groups i.e. high socio economic status and middle socio economic status, in relation to the alienation.

The tables 4.12 and table 4.13 did not show any significant difference between two groups, i.e. Non Activists and Activists, in relation to prejudice and alienation score. But in table 4.20 the significant difference was found between two groups, i.e., Activists and Hindus, in relation to religious identity and also in cultural identity, where in relation to national identity and linguistic identity no significant difference was found. Studies on social and psychological factors of alienation show that knowledge about oneself (self concept), relationship with family members and friends, socio economic status, and sex of the individuals are some of the important determinants of the degree of alienation among the individuals. For Nixon (1962), the self concept is the person's symbol of his own organism. It is said to be the core of personality, as individuals harming healthy self-concept are socially better adjusted. It has also been found that friend's acceptance works, as a reinforcement for the growth of self-concept . Rodriguez and Gurin (1990) examined the predictive power of intergroup contact (Mexican descent, other minority and Anglo) on the social identities and political attitudes of a national sample of 4.29 U.S. born Mexican-Americans.

The tables 4.24 and 4.25 showed no significance of difference was found between two groups, i.e. Activists and Hindus on prejudice and alienation scores. And table 4.30 the prejudice scores of the

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two groups of different socio economic status (high and Middle) had shown no significance of difference, and also similar trend of results was in the alienation scores .

Studies reveal that low socio-economic status people develop inferiority complex in them and often feel different to meet the challenges of life (Kuppuswami, 1962; Philliber, 1977). Thus they became isolated from the main stream of social activities. Individual emotional states such as joy, happiness, sorrow, suffering, hatred, anger and fearfulness are frequently aroused by the approval and disapproval of others. Individuals who score less in socio metric test suffer from such self-conflict. They feel isolated, neglected and unwanted among their friends (Gosin, 1962). Such feelings of unwantedness and isolation make the individuals alienated. In this connection the present research showed no significant difference between three different socio economic status i.e. high, middle and low in relation to alienation. Conflict theorists are alive in their rejection of the order model of contemporary society. The present study has shown that no significant difference was found in relation to the three different groups i.e. Non Activists, Activist and Hindus in relation to the SES (middle and low) on alienation scores.

Conflict analysis is synonymous with historical analysis, the interpretation of intersystem processes bringing about the transformation of social relations. A key concept in the analysis of historical and social changes (as new behavior rather than deviant behavior) is alienation-separation, not from the social system as defined by dominant groups, but separation from man's universal nature or a desired state of affaire. Change is the progressive response to alienation; concepts of disorganization and deviation have no real meaning with the conflict vocabulary, they are properly part of the vocabulary of order theory where they have negative connotations as the opposites of the supreme values of order and stability. Within the conflict framework, the question of normality and health is ultimately a practical one resolved in the struggle to overcome alienation. Social problems and social change arise from the explosive and alienating practices of dominant group, they are responses to the discrepancy between what is and what is in the process of becoming. Social problems, therefore, reflect, not the administrative problems of the social system, nor the failure of

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individuals to perform their system roles as in the order explanation, but the adaptive failure of society to meet changing individual needs. In this way the present research showed no significant difference between two different groups i.e. Non Activists and Activists. Moreover no significant difference was found between two different groups of socio economic status i.e. middle and low in relation to alienation.

Seeman (1971) has summarized his studies of the "urban alienation" of Sweden, France and the United States – "the purported effects of the emerging industrial and mass society on the character and quality of social life". In a parallel studies in these three societies Seeman demonstrated that alienation framework, or self-estrangement was independent of the powerlessness component of alienation and that the latter not work alienation but powerlessness was significantly related to ethnic prejudice, low levels of political information, and political unrest. In 1985 Bonsaint and Rome had discussed five dimensions of loneliness-interpersonal, social, psychological, cultural and cosmic loneliness. The experience of loneliness in any of these is painful and if present in several areas at once, may cause breakdowns within the peoples behavior.

The experience of social alienation and spiritual formation are considered. It was proposed that the relation and appropriation of the loneliness is the human road to deeper originality and to a true experience of community with oneself and others, in one's life situation and historical culture and with one's God. Ishida (1984) maintained that alienation and the feeling of alienation have negative meanings, based on ten cases in which those concepts are expressed. The views of Hegal and Marx on the concepts of alienation and estrangement are discussed. In 1984 Shewartz Bertrand described the composition and activities of local youth missions in France, Multifaceted approaches to the problems of unemployment and alienation from society presented the importance of action at the local level. Results indicated unidimensional constricts that manifests themselves differently in different domains. Basically the problem is different in Kashmir, the Psyche of Kashmir's whether they are Non Activists, Activists or Hindus who are out side Kashmir suggested during the Field Survey. I quote here some of the response on national identity like :

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(a) I am a Kashmiri first then I believe on religion.

(b) I love my motherland (Kashmir).

The results and discussions of the present study clearly showed different psychological correlates of the unrest in the State of Jammu and Kashmir. Different factors have shown significant difference in relation to different dimensions such as religious, national, cultural and linguistic identity and prejudice as well as alienation in relation to three different socio economic statuses i.e. high, middle, and low, and educational background (illiterate and literate). In this regard three different groups, Non Activists, Activists and Hindus, have shown similarity towards the national identity. Everybody has a strong feeling towards national identity. But in regard to linguistic identity, the significance of difference was found because of differences in higher socio-economic status. The higher socio-economic status group does not want to speak in their own language (Kashmiri). The reasons might be due to insurgency, living outside the State and lack of interaction with one another. They prefer the language which is easily understandable in every part of the country. Most of the Kashmiris live outside the State because of the disturbances, which may be the one of the cause of difference. As regard to alienation, the feeling among Activists is not shown in this regard . Thus, due to the disturbances in the valley, the humanity among Kashmirs is going to worst. For major conclusions are irresistible . There is no feeling of alienation in the valley. But due to the continuing rude and heavy handed behavior of army further strengthens this feeling. Kashmiri Hindus though they are outside the valley since last eight years, but they still love their Kashmiryat, that is their identity. No prejudice was found among Non-activists, Activists and Hindus. In this way there was no Hindu-Muslim conflict. But it is a problem created by the outsiders.

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6

Summary and Conclusion

The present study aimed to examine the relative strength of identity and its different dimensions namely religious identity, national identity, cultural identity, linguistic identity, besides prejudice and alienation in relation to socio- economic status and educational background as a correlate of Kashmir unrest. In fact the study of identity in combination with prejudice and alienation in the area of psychology is very recent. As a matter of fact Erikson's point of view regarding identity particularly in certain groups with their culture serves as the root for divergent interest of people. Moreover identity is a matter of one's affiliations with a group, community, religion, etc. in order to derive a sort of patch and Psychological strength. Different psychologists have worked in the field of identity, in relation with prejudice and alienation . Identity of various groups has mainly been studied in terms of ethnicity, social status, religion, immigration etc. Among these factors ethnicity appeared to be very important. The recent worldwide ethnic upsurges is more because of social status, power motivation and ethnic identity. No groups likes to be over shadowed by the dominant ones. These groups (ethnic minorities) considered it as losing their identity. Every section, group, ethnic segment strongly feels to have their strong identity in terms of their language, religion, culture and nationality etc. This is because of the fact that these are the sources of their psychological satisfaction. The nature and the character of the members of any group are shaped as well as changed due to the structure and characteristics of the group and also because of the socio economic status and educational background, which in true sense play a vital role to change the behavior of an individual. Sometimes individuals

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develop the feeling of prejudice even for the own group and as such not only feels alienated but also try to do some anti social activities.

The social attitude held by a person either towards his own group, or any other group other than his own, or an individual viewed as a member of his own or of some other group, has been designated as "Ethnic Attitude". Thus, the group concerned is called "ethnic group". Harding et. al. (1968) define an ethnic group as "a collection of people considered both by themselves and by other people to have in common one or more of the following characteristics: (1) religion, (2) racial origin, (3) national origin (4) language, (5) cultural tradition". Some sociologists used the term racial in a restricted sense and hold it to be biological rather than a sociological concept. "Scientifically, race is a category of people with a common genetic heritage." (Dreasler and Willis, 976). Berry and Tischler (1978), while discussing the concept of race bring to light how loosely the term race has been used for categorizing the human beings into such groups as French, Arabs, Jews, Nordic, Eskimos, Blacks, Hindus, and so on. Correctly speaking, one can think of only three kinds of races: (1) Negroids, (2) Mongoloids, (3) Caneosoid. The encyclopedia speaks of the fourth race- Aryans. In respect of these categories differences based on genetics as well as in physical characteristics have been consistently and definitely observed. Ethnicity has accordingly come to spell out the cultural frame of reference. Thus, "Ethnic group is any social category of people who have a common culture that sets them apart from others in society" (Dressler and Willis, 1976). "It is a human group bound by ties of cultural homogeneity" (Berry and Trischler, 1978). Like the general attitudes, ethnic attitudes have also been regarded to comprise of the three components; cognitive, affective, and connative.

Alienation, another factor, is a feeling that can be attributed to many social sources. It is not identical with exclusion, subordination, discontinuity, discrepancy, or isolation, rather these processes tend to give rise to it and perpetuate it. It is not a mode of experience reserved for non-participants or members of particular collectivities, but a general social phenomenon. This generality does not imply that the sources of Alienation and its manifestations tend to be identical. Different elements account in different circumstances. The feeling of powerlessness is one form of

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alienation. It is defined as a low expectancy of control over events. Powerlessness is also a variable that seems to have a logical relationship to violent protest. Briefly, it is reasoned that Kashmiris who feel powerless to change their position or to control crucial decisions that affect them will be more willing to use violent means to get their rights than those who feel some control or efficacy within the social system. Powerlessness is simply a comment on society, namely, a belief that all channels, for social redress are closed. It is a kind of racial alienation in the sense that the individual perceives his position in society to be legitimate, due to racial discrimination.

The most important disaffection variable in sociology has been Marx's concept of alienation. Seeman (1959) expanded the concept to five sub dimensions: powerlessness, normlessness, social isolation, meaninglessness and self-estrangement. Dean (1961) developed scales for powerlessness, normlessness, and social isolation. Waisanen (1963) regards the sub dimensions of alienation as consequences of elements of a social system that an individual has failed to acquire; hence he must have as part of this self system: (1) familiarity with the system's rules, norms, and goals; (2) sentiments or affective ties with others; and (3) power or productivity for exchange within the system. If the person lacks familiarity with the system's rules and norms, he will suffer normlessness. If he lacks power for exchange, he suffers powerlessness. If he lacks effective ties, he suffers from social isolation. Alienation is considered to result from social processes. One would expect that different social processes found in the world would modify the manifestations of alienation. Thus, different societies are being used as a natural laboratory to study alienation in the real cross-cultural perspective. As psychologists we will look at manifestations of alienation and try to identify the steps by which individuals and groups of individuals acquire the behavior patterns of alienation. The cross-cultural perspective in psychology refers to the application of psychological concepts to behavior in societies different from the societies in which the concepts were formulated. Social processes and the products of social processes, such as language and personality affect many aspects of behavior but the contributions of these antecedent conditions are difficult to observe within one cultural tradition. Cross-cultural data may enable us to sort out the effects

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of differences in linguistic systems, besides children practices, sex roles and other antecedents of their current behavior. In this sense other cultures too provide a natural laboratory in which important independent variables are already operating, hence it would not be feasible or even ethically acceptable to modify in our own society these variables which have already been operated or modified. Therefore, we must use cross-cultural data if we wish to study the effects of extended families on personality development, which may be different from the effects of nuclear families. Polynesian fosterage, in which the majority of children may experience two or more sets of parents, is a good example of the modification of important variables one cannot manipulate in our own society. In addition to comparisons of circumstances that may precipitate alienation, the study of alienation in other societies may enable us to broaden our perspective on the pattern of behavior prompted by the experience of alienation and the various ways members of different societies cope with the phenomenon. We can gain another perspective of alienation when subject members of one society or of changed social structure adjust themselves by immersing them in an alien society. Thus conceptualization of alienation as adopted in this study will incorporate the various connotations and meetings of the phenomenon and the measure used by Kureshi and Dutt (1979) encompasses all of them . Therefore, for the purpose of the study alienation is operationally defined as consisting of five factors namely, despair, disillusionment, psychological vacuum, unstructured universe, and narcissism.

Social isolation also may be traced to Durkheim conceptions of amours, which includes a feeling of separation from the group of isolation of from group standards. Alienation is an individual's feeling of uneasiness or discomfort, which reflects his exclusion or self-exclusion from social and cultural participation. It is an expression of non-belonging or non-sharing, an uneasy awareness or perception of unwelcome contact with others. It varies in its scope and intensity or may be restricted to a few limited situations, such as participation in a peddler group, or it may encompass a wide social universe, including the participation in the larger society. It may be a specific encounter of events that involve a small or large number of individuals or it may be a continuous and sometimes intense feeling

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perpetuated by the individual's self-concepts his socio cultural location and changes that undergoes the whole processes. In this sense, alienation is a general social phenomenon; a feeling that may be experienced in some fashion to any member of the society. It can not be understood apart from its opposite, the feeling of belonging, sharing, or participation which fallen from the individual's inclusion or integration into social collections.

According to this proposition, the intensity of the feeling of alienation should vary with

(1) The number of qualitatively different collectives on individuals belongs to and thus the number of sub cultures he participates in

(2) The extent to which the membership in these collectivities is concentrically coordinated with grams out of, or is supported by the personal primary groups, such as one's family and one's childhood, adolescent, and adult peer groups, as well as by the ties to one's both places. Neighborhood, or community of residence.

(3) The degree to which he ties chronologically to earlier membership of groups are not discarded or attenuated in favor of commitment or attachment to new group and attachment during one's life cycle, and finally.

(4) The extent to which the membership collectivities to which one belongs represent or symbolize to main body of the society and are confused with his relevant values, norms beliefs.

A high intensity of alienation from the larger society should characterize them. A Low intensity of alienation-or alternatively its opposite, a moderate or high intensity of feeling of self integration into the large society should be most frequent among those whose participation in social activities is multiple or extensive and whose attachment or commitments to different sets of values, norm, and beliefs are mutually compatible, compartmentalized, or flexible enough to allow for a simultaneous orientation attachment to value sets which in some respects are contradictory. Similarly, we should expect a higher intensity of alienation among those who participate in two or more sharply separated "Words". Each of which has its own peculiar set of standards and draws a fairly definite boundary

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between members and outsider, and especially among those who live two lives, one of which they keep secret from those who know them in the other.

Prejudice the other factor refers to a feeling of an individual to another individual. Social prejudice is of paramount importance for sound life, interpersonal relationship and the very environment of the individual etc. One is influenced by the social prejudices such as caste, sex and class which are observed in various aspects of social life. Caste prejudice also manifested in different religions, leads to tension. Communal riots and religious conflicts are the result of such prejudices. Hence, these social prejudices render to all sorts of misunderstanding, tension and interest etc. and so create social evil. Tension is generated and the peace and happiness is disturbed, progress and prosperity is thus hampered. The importance is therefore, obvious the knowledge regarding the nature of social prejudices and their intensity would keep a lot in reducing and controlling them. These problems are serious enough to be given much emphasis as they are related to social and economic life. Hence a scientific study of social prejudice was considered desirable and essential along with alienation which in fact is rooted deeply in sociological tradition. The study of De Grazia is related with our studies, who described at some length the contemporary conflict between the "Cooperative" and the "Competitive" Directives and between the "Activists" and the "Quietist" Directives. Karam Horney, has described the difficulties of a person who incorporates in his personality conflicting norms such as the standards of Christianity versus the success enumerative stimulation towards a constantly-higher material standard of living versus the practical denial of a high standard for many people, and the alleged freedom of the individual versus the factual limitations of his behavior. Reusch and Peterson hence described the same idea in their discussions of the social mobility.

Thus, considering the significance of social processes and cultural factors in shaping one's identity along with the alienation and prejudice, the present study was conducted with the main aim to examine the magnitude of identity and its different patterns in relation to prejudice and alienation as well as in relation to the socioeconomic status and educational background of different groups of people. In this study attempt was made to compare

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these factors of different people, i.e. Non-Activists, Activists and Hindus. For this purpose 320 young subjects from different socio-economic status and educational background were taken. Thus, for socio economic status three groups were classified as i.e. high, middle and low, while for educational background illiterate and literates, formed two separate groups.. All these subjects were drawn from three districts on the basis of availability/non-availability of different facilities and opportunities to them in Kashmir Valley and Jammu. The scales of Husain and Suri (1991) and Khan, were administered on the subjects for measuring identity and prejudice respectively. However, scale of alienation was developed by the investigator of the present study, according the need of the study. Identity scale has 24 items which are equally divided for the four different dimensions, i.e. religious identity, national Identity, cultural identity and linguistic identity. Whereas, prejudice scale has 10 items. The alienation scale comprise of 36 items. Following a (3x3x2) factorial design the data was subjected to analysis of variance, t-test and coefficient of correlation. ANOVA was used for finding out the main and interaction effects of the groups on the dependent variables. But, in order to find out significance of differences of various factors, data were analyzed with the help of t-test which showed comparison among the different groups. The correlation showed the interrelationship among three groups, i.e. Non-Activists, Activists and Hindus. Results of ANOVA along with F-ratio has been shown in tables 1-7 and also represented by graphs 1-7.

Results obtained with the help of ANOVA tables 1 to 7 showed that subjects from three groups i.e. Non Activists, Activists and Hindus, are different on the dimensions of identity namely religious identity, national identity, cultural identity , linguistic identity, prejudice and alienation scores. The F-ratio A is significant (Table 4.1 p = .002) However, the groups related to different socio economic status and educational background did not show any difference on their composite identity scores as the F-ratio .260 and .115 are insignificant. Interaction between one another of three groups , A (Non Activists, Activists and Hindus) B (socio economic status) and C (educational background) was found insignificant in table 4.1. This shows that all the three groups differed from one another on their composite identity scores. The results of t-test in table 4.2

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showed that the three groups i.e. Non Activists, Activists and Hindus, differ significantly on religious identity scores. In other words they are different from one another in respect of their religious identity. The F-ratio 10.323 is highly significant. Whereas socio economic status and educational background did not show any significant difference. Similarly, the interaction among A (three groups) and B (socio economic status) and C (educational background) did not show any significant difference on religious identity scores. In relation to national identity subjects from three groups i.e. Non Activists, Activists and Hindus did not show any significant difference. Similarly, socio economic status and educational background did not show any significance of difference on the national identity. But three groups i.e. Non Activists, Activists and Hindus differ significantly on cultural identity scores. The socio economic status (high, middle and low) has no significant effect on the cultural identity scores. But educational background (illiterate and literate) established effect on cultural identity scores. However, educational background in relation to linguistic identity three groups i.e. Non Activists, Activists and Hindus did not differ significantly with each other . In other words they are not different from one another in respect of their linguistic identity. The interaction between three groups i.e. Non Activists, Activists, Hindus, illiterate and literate show insignificant impact on linguistic identity scores. But socio economic status and educational background in combination of each other affect the linguistic identity scores. As regard to prejudice the socio economic status and interaction among different factors also did not show any influence on (prejudice) the scores. But educational level showed its significant impact, and illiterates differed significantly from the literates. In table 4.7 of the alienation scores of three different groups i.e. Non Activists, Activists and Hindus did not differ significantly from each other. The socio economic status (high, middle and low) among different groups did not show any influence on alienation scores. Thus in this way the alienation among three groups, socio economic status and educational background, did not shown any significance of difference on the degree of alienation.

Significant difference was found between two different groups i.e. Non Activists and Hindus, in relation to religious identity, where as in relation to Non Activists and Activists difference was

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insignificant. But in relation to Activists and Hindus high significant difference was found in relation to religious identity. There was significant difference between Non Activists and Hindus in relation to cultural identity, where as in relation to Non Activists and Activist no significant difference was found. But between Activists and Hindus significant difference was found in relation to cultural and linguistic identity. But in relation to the national identity three groups i.e. Non Activists, Activists and Hindus, did not show any significance of difference. Where as in relation to the socio economic status i.e. high and middle class of the two groups have shown the significance of difference in relation to the cultural identity, but in relation to the SES (middle and low) no significant difference was found. However, in relation to the SES (middle and low) the significance of difference was found between two groups in relation to the cultural and linguistic identity. There was no significance of difference between three groups i.e. Non Activists, Activists and Hindus in relation to the socio economic status (high, middle and low) on the national identity.

Thus results were discussed in the light of social and environmental factors besides the operational definitions of the different variables undertaken in the present investigation. This was the basis of the above, it may be concluded that three groups of subjects, Non Activists, Activists and Hindus had the differences on the degree and patterns of identity more than on prejudice and alienation. Moreover, socio economic status is a more source of dispersion on the magnitude of different variables than the educational background.

In this way the three groups i.e. Non Activists, Activists and Hindus of Jammu and Kashmir have shown the different kind of attitude towards each other. They have shown the strong feeling of national identity. There is no Hindu Muslim conflict (prejudice) among the people of Jammu and Kashmir. All the three groups shown the samilar feeling of alienation.

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Dr. Mir Zafar Iqbal B.A., B.Ed (U.K.) M.A. Ph.D. in Psychology Jamia Millia Islamia New Delhi. He joined Jamia Millia Islamia in 1990 and has been associated with the Deptt. of Psychology in different capacities. Dr. Iqbal has been awarded a fellowship from the UNESCO and I.O.S. New Delhi. He worked in a couple of Research projects sponsored by the Ministry of H.R.D., Ministry of Welfare and Ministry of Communication, Govt. of India. Dr. Iqbal is a visiting professor to the University of Kashmir and different Teachers Training Colleges.

Dr. Mir Zafar Iqbal participated in a number of seminars and conferences in Indian and abroad. He published over a dozen articles in the national and international journals of psychology.

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